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TITLE:

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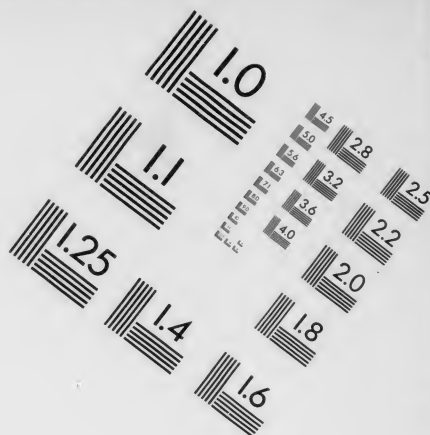
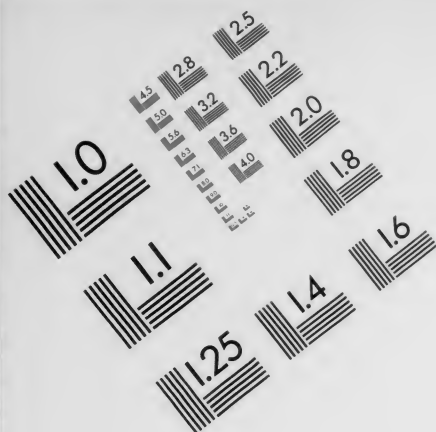


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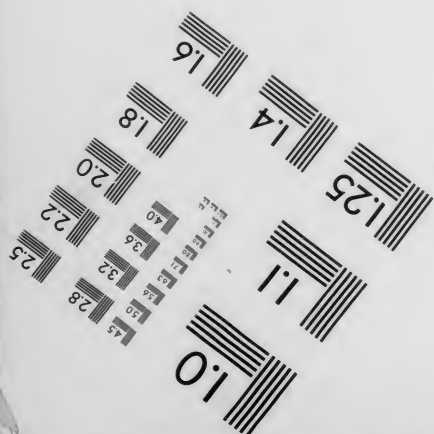
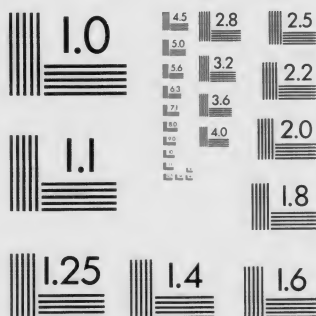
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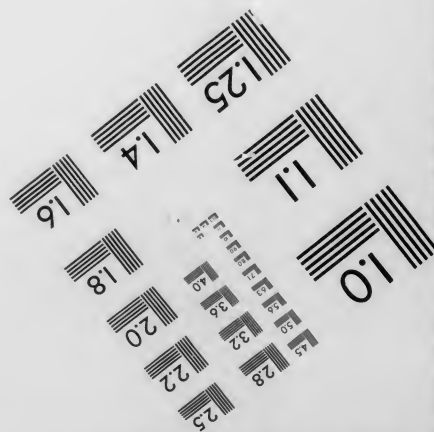
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EURIPIDIS
HERACLEIDAE

EDITED

WITH INTRODUCTION AND NOTES

BY

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*Editor of 'Luciani Vera Historia,' 'Cebetis Tabula,' 'Euripidis Alcestis,'
'Helena,' 'Iphigenia in Tauris,' 'Vergili Bucolica' &c.*

PART I.—INTRODUCTION AND TEXT

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INTRODUCTION.

Early career of Euripides. Plot of the *Heracleidae*; its political object. Legends of the descendants of Heracles and their subsequent fortunes. Criticism of the play; its principal characters. Authority for the text and notice of previous editions.

EURIPIDES, the son of Mnesarchus or Mnesarchides, was born in 480 B.C., the year of the battle of Salamis. His early life was spent in the study of literature and philosophy. He was a pupil of Anaxagoras and of the sophists Prodicus and Protagoras, and afterwards became a close friend of Socrates, who was his junior by some years. At the age of twenty-five he produced his first tragedy, the *Peliades*; fourteen years later he won the first prize for a 'trilogy,' or group of three plays, the names of which are unknown to us. His first *extant* play (except perhaps the *Rhesus*) was the *Alcestis*, which appeared in 439 or 438 B.C. The *Medea* and *Hippolytus* followed in 431 and 428 respectively, the *Hecuba* at some date intervening between these two. The *Suppliants* appeared in or about 420, and the *HERACLEIDAE*, or *Children of Heracles*, may in all probability¹ be assigned to the year 418, occupying therefore a place about midway in the poet's dramatic career.

The plot is briefly as follows. The persecuted children of Heracles, fleeing from Eurystheus and accompanied by their faithful protector Iolaus, at length take refuge with Demophon, king of Athens and the surrounding district. The first scene discovers them as suppliants at the altar of Zeus at Marathon, the aged Alcmena being left with her grand-daughters inside the temple. Presently Copeus, the herald of Eurystheus, arrives from Argos, demanding in his master's name the instant return of the fugitives. The Chorus interpose in vain; Demophon appears on the scene, and after an angry altercation with Copeus refuses

¹ For the probable date of this play, see p. 5.

to surrender them. Copeus departs with menaces of war. Iolaus, in the name of the Heracleidae, vows eternal friendship with the Athenians, and Demophon prepares for the impending conflict. Soon Eurystheus and his host appear on the confines of Attica; Demophon is ready to resist him, but is dismayed by the announcement of an oracle that, to ensure success, a maiden of noble birth must be sacrificed to Persephone. At this crisis Macaria, eldest of the daughters of Heracles, offers herself as a victim, persisting in her resolution in spite of the protestations of Demophon and Iolaus. After taking a tender farewell of her friends she disappears from the scene, the Chorus singing an ode in praise of her heroism. A retainer of Hyllus, one of the sons of Heracles, arrives with the news that his master is at hand with a large force, and that both armies are in battle array. Iolaus, in spite of age and decrepitude, insists on accompanying the servant to the field; in the midst of the fight his youth is miraculously restored; he aids Hyllus in defeating the Argives, and with his own hands captures Eurystheus, who is presently brought in chains before Alcmena to receive his doom. She demands his life. The Chorus protest against putting to death a prisoner of war, but Eurystheus declares his willingness to die, and is led off to execution, after prophesying that his death and burial in Attic soil will be a protection to Athens against the descendants of the Heracleidae, if ever they invade the countries of their benefactors.

The *Heracleidae* is one of the plays having a direct political object in connexion with contemporary events. This was to reproach the Lacedaemonians for their ingratitude in allying themselves with their old enemies, the Argives, against the Athenians, who had been in ancient days the protectors of the children of Heracles. The relative position of these three states will best be understood from a summary of the events immediately preceding the assumed date of this play. A few months after the Peace of Nicias between Athens and Sparta in the spring of 421 B.C., Argos had been put forward as the head of a new Peloponnesian confederacy, including Corinth, Elis, and Mantinea. An attempt to establish an alliance between the

Lacedaemonians and Argives towards the close of the same year had signally failed. In 420 Alcibiades, whose policy was then strongly anti-Laconian, induced Argos and her allies to conclude a treaty for 100 years with Athens, in spite of a counter embassy from Sparta. The *Suppliants* of Euripides probably appeared at this time, its object being to remind Argos of her debt to Athens, who had formerly espoused the Argive cause against Creon and the Thebans by reclaiming the bodies of their unburied chieftains. That play inculcated the duty of eternal friendship and alliance between the Athenians and Argives, whereas the *Heracleidae* is, as we have seen, of a decidedly opposite tendency¹. Two years later Agis, king of Sparta, invaded Argolis with his entire force, and the Athenians, as in duty bound, marched to the support of their allies. The decisive victory of Mantinea restored the Lacedaemonian influence in Peloponnesus, while by the efforts of the oligarchical party in Argos the alliance with Athens was quickly dissolved and a treaty made with Sparta for fifty years. This year (418 B.C.) is the probable date of the *HERACLEIDAE*, though some, on account of its anti-Spartan sentiments, are inclined to refer it to one of the earlier years of the Peloponnesian war, between 431 and 427. Considering however its main object and tendency, it is more likely to have been produced at a time when Argos and Sparta were combining their powers to the injury of Athens, than at the beginning of the struggle, with which the Argives were as yet wholly unconcerned.

The main outlines of the legend on which this play is founded are preserved in the narrative of Apollodorus, a fabulist of the second century B.C., who gives the following account. 'After

¹ Prof. Mahaffy in his *History of Greek Literature* (p. 341) observes: 'If it be true that these plays were brought on the stage within three or four years of one another, during the shifting interests of the Peloponnesian war, it will prove how completely Euripides regarded them as temporary political advices, varying with the situation. . . . We may perceive a growing tendency in tragedy to become a written record, and to appeal to the reading public instead of the listening crowd in the theatre.'

Heracles had been taken up to heaven his sons fled from the persecutions of Eurystheus to Ceyx, king of Trachis. Eurystheus demanding their surrender and threatening war, the Heracleidae left Trachis in alarm and wandered as fugitives over Hellas. At last coming to Athens they sat down at the altar of Eleos or Mercy and implored protection, whereupon the Athenians, refusing to give them up to Eurystheus, involved themselves in war. The five sons of Eurystheus were killed in battle, and the king himself took to flight, and being pursued by Hyllus as far as the Scironian rocks was also slain. His head was cut off and brought to Alcmena, who bored out his eyes.¹ In this narrative (not to mention minor differences, such as the substitution of the altar of Zeus Agoraios for that of Eleos, and the statement that Eurystheus was brought *alive* before Alcmena) nearly everything is omitted that makes the *Heracleidae* interesting as a drama. Apollodorus says nothing about Iolaus, Demophon, or Copeus, or about the self-sacrifice of Macaria. Copeus is mentioned by name in Homer *Iliad* xiv. 639²; the slaying of Eurystheus by Iolaus is alluded to by Pindar in his ninth Pythian ode, where the Scholiast records a somewhat different tale of his renovated youth. Macaria is represented in old tradition as a daughter of Heracles, but her character is wholly imaginary, her name being taken from the spring called Macaria, near Tricorythus in the Marathonian tetrapolis³.

The event known as the Return of the Heracleidae is placed on the border-land between mythology and history. The received account is that after several unsuccessful invasions of the Peloponnesus, Hyllus having been slain in single combat by Echemus of Tegea, the Heracleidae agreed to abstain from any further attempt to reconquer the country for fifty or a hundred years. Meanwhile they had found refuge with the Dorian

¹ Others, as Pausanias, represent Theseus as king of Athens at the time.

² See note on l. 54.

³ *Ἰστορεῖται Εὐρυσθέως τὴν κεφαλὴν ταφῆναι ἐν τῇ Τρικορίθῳ* (l. 32 note) *περὶ τὴν κρήνην τὴν Μακαρίαν καὶ ὁ τόπος καλεῖται Εὐρυσθέως Κεφαλὴ. Strabo.*

Aegimius (whom Heracles had once aided in a contest with the Lâpithae), and after the appointed time had expired Temenus, Cresphontes, and Aristodemus, the great-grandsons of Hyllus, proceeded in conjunction with the Dorians to invade Peloponnesus by way of Naupactus. For the details of this expedition the student is referred to the History of Greece. The result was the conquest of the Achaean inhabitants of the Peloponnese and the partition of Argos, Sparta, and Messenia among the Dorians and the Heracleidae. This event is dated by Thucydides about eighty years after the Trojan war. Thus the legend comprises within a single epoch a series of events that must have taken many years to accomplish. The Dorian occupation of Peloponnesus is a fact, but it could only have been gradually effected, and not without a long and stubborn resistance on the part of the Achaeans. The legendary accounts vary much as to details, but they mostly agree in representing the recovery of the Peloponnesus as an act of *restoration* of long usurped dominions to their rightful owners, the descendants of Heracles, the original lord of Mycenae and the neighbouring districts.

In criticising some of the plays belonging to the middle period of Euripides' career, Professor C. O. Müller of Göttingen has observed:—'The pieces of this period are rich in allusions to the events of the day and the relative position of parties formed in the Greek states; and calculated in many ways to flatter the patriotic vanity of the Athenians. But Euripides does not, like Aeschylus, consider the mythical events in any real connexion with the historical but only seeks out and eagerly lays hold of an opportunity of pleasing the Athenians by exalting their national heroes and debasing the heroes of their enemies¹. This persistent laudation of Athens often exceeds the limits of a self-respecting patriotism. To say of her, as Iolaus is made to do in l. 203, *ἐπίφθονον λίαν ἐπαίνειν ἐστὶ*, is as wide of fact as possible, and a mere pandering to popular vanity².

¹ *Literature of Ancient Greece*, ch. xxv, § 12.

² See note on passage. On this subject Keble, in his *Praelectiones*

Among the leading virtues attributed to the Athenian character were piety toward the gods and readiness at all times to champion the distressed; the possession of these virtues is ascribed to hereditary nobleness engendering a high sense of honour (*αἰδώς*, l. 6 note). Of these qualities, and of all institutions proper to a free state, such as the common right of public speaking (*ἰσηγορία*) and absolute independence of government (*αὐτονομία*), Athens was justly proud, and the public consciousness of this is clearly manifested in the national drama. Hence in a play like the *Heracleidae*, composed, as we have shown, with a direct political object, dramatic considerations in regard to character and plot were of quite secondary importance. The characters in this piece are, it must be confessed, very imperfectly developed. The leading personages, Iolaus, Demophon and Macaria, all disappear before the end of the action. Macaria's part is a mere episode in the play, made necessary by the crisis of the moment; but the story of her sacrifice is not narrated in detail, nor is her fate bewailed in the usual *κόμμος*, or lamentation in lyric verse between Alcmena and the Chorus. Hence some critics have imagined that a large portion of the play has been lost after the choral ode ending at l. 627. But the introduction of such matters at this point would have served only to distract attention from a situation of absorbing interest, the impending battle with Eurystheus and his Argives¹. In spite of all objections there is little doubt that the *Heracleidae* was a popular play at the time of its representation, and if we would judge its merits fairly, we must view it from the standpoint of the original spectators² and by the light of contemporary circum-

Academicæ, remarks: 'Euripides propter suos Athenienses nulla ferme tragoedia non tangit rempublicam . . . Iam enim arrogans ille *Δῆμος* morosior evaserat quam fuerat Sophoclis et Aeschylī temporibus; neque facile ferebat omitti ullam sui laudandi occasionem. Isti quasi libidini obtemperavit, ut potuit, Euripides, magno sane Tragoediæ detrimento.' —*Fraet. Acad.* c. xxix.

¹ See note on l. 821.

² 'Ego quidem sic statuo; si quid in Graecorum poetarum carminibus

stances. If the *Heracleidae* is not a perfect and fully developed tragedy, its subject, the distress and final restoration of the outcast children of Heracles, is one of thoroughly tragic interest; while the means of effecting their deliverance, the chivalrous conduct of Demophon and his Athenians, and the noble self-sacrifice of Macaria, constitute genuine materials for a tragic drama.

The colloquy between Iolaus and the Servant of Hyllus before the battle (l. 680, etc.) has been censured as partaking too much of the nature of comedy. Hence it has been thought that the *Heracleidae*, like the *Alcestis*, was intended as a substitute for a 'satyric' play, or the fourth play of a 'tetralogy.'¹ But we have no evidence of such intention, and it is probable that Euripides introduced this scene to enliven the action at a point where the interest might have flagged², and also to enhance the effect of Iolaus' miraculous restoration to youth, in contrast with his former state of decrepitude.

The separate characters in the play may be noticed very briefly. Demophon and Iolaus are types, the one of chivalrous independence in defending the rights of oppressed strangers, the other of noble disinterestedness in a righteous but forlorn cause. Macaria is one of a trio of famous heroines in the plays of Euripides; the other two being Polyxena in the *Hecuba* and Iphigenia at Aulis.³ With the former of these Macaria has

. . . eiusmodi [sit], quod ad aequales tantummodo pertineat, id ita laudandum esse, ut memoria ac cogitatione in prisca tempora redeamus, atque eo animo ad talia accedamus, quasi spectemus fabulam, non quasi legamus.' Pflugk, *Prooemium ad Heracleidas*, p. 9.

¹ At the greater Dionysia, after three successive tragedies had been played, a lighter piece, called a 'satyric' play, was presented, the whole forming a 'tetralogy,' or series of four plays. The *Cyclops* is our only extant specimen. For the origin of the name, in connexion with the worship of Dionysus and his attendant Satyrs, see Introduction to the *Alcestis*, pp. viii, ix.

² 'Ne scena otiosa esset et langueret usque ad pugnae tempus.' Barnes.

³ To these we might add *Alcestis*; but hers is an instance of domestic

much in common; she is an exile, Polyxena a slave; hence in both cases adversity engenders a feeling of despair, and death is welcomed as a release from present misery¹. Iphigenia on the contrary, still in the freshness of youth and with bright prospects in life, at first deprecates death in a pathetic appeal to Agamemnon²; and then on learning that upon her alone the welfare of her country depends, nerves herself for the approaching sacrifice³. Thus in all three instances, fearlessness of death, submission to inevitable fate, and patriotic self-denial are the prevailing motives of action.

In the concluding scene Alcmena's ferocity in demanding the life of Eurystheus is repulsive to our ideas of humanity, but the plot requires his death. The truculent language of Alcmena serves as a foil to the dignified acceptance of his fate by the vanquished king, who in virtue of his death becomes a friend of Athens and her protector in time to come. Moreover by laying all responsibility for the deed upon Alcmena alone, the poet finds the opportunity of clearing his countrymen from blame, and the Chorus are enabled to exclaim at parting, 'We and our rulers are guiltless of his blood!'

Our authority for the text of the *Heracleidae* depends on two MSS., the *Codex Palatinus* in the Vatican Library, and the *Codex Florentinus*, both of the fourteenth century. Of the last named MS., containing numerous corrections, there are three principal copies, one at Florence, the other two at Paris. Neither of these Codices is of first-rate value. The present

heroism, not exercised for patriotic reasons, under pressure of public necessity or misfortune.

¹ Compare Polyxena's concluding words (after deprecating the evils of slavery), θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος (*Hec.* 377) with the language of Macaria in l. 595 of this play.

² μαίνεται δ' ὅς εὔχεται θανεῖν· κακῶς ζῆν κρείσσον ἢ θανεῖν καλῶς (*Iph. A.* 1251).

³ πᾶσι γάρ μ' Ἑλλησι κοινὸν ἔτεκες, οὐχὶ σοὶ μόνῃ (said to her mother) (*ib.* 1386), and δίδωμι σῶμα τοῦμὸν Ἑλλάδι (1397).

HERACLEIDAE.

DRAMATIS PERSONAE.

IOLAUS, an old man, formerly friend of Heracles.

COPREUS, envoy of Eurystheus.

DEMOPHON, king of Athens.

MACARIA, daughter of Heracles.

SERVANT of Hyllus.

ALCMENA, mother of Heracles.

MESENTER.

EURYSTHEUS, king of Mycenae.

The parts of Iolaus and Eurystheus are played by the first actor (*protagonistes*), those of Demophon and Alcmena by the second (*deuteragonistes*).

ERRATUM.

P. 11, l. 97 of Text, for θεῶ read θεῶν

[*Gramm's Heracleidae.*]

ἐξὸν κατ' Ἄργος ἡσύχως ναιεῖν, πονῶν
πλείστον μετέσχον εἰς ἀνὴρ Ἡρακλῆει,
ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν

8. Ἡρακλῆει for Ἡρακλεῖ Porson.

4. *cf. Aesch.* 18, 257 καὶ τῇι πολλῇ καὶ τοῖς φίλοις χρήσιμον εἶναι

much in common; she is an exile, Polyxena a slave; hence in both cases adversity engenders a feeling of despair, and death is welcomed as a release from present misery¹. Iphigenia on the contrary, still in the freshness of youth and with bright prospects in life, at first deprecates death in a pathetic appeal to Agamemnon²; and then on learning that upon her alone the welfare of her country depends, nerves herself for the approaching sacrifice³. Thus in all three instances, fearlessness of death, submission to inevitable fate, and patriotic self-denial are the prevailing motives of action.

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οι διατίττει, σωτων ο αν ειη μάλλον ευτυχέστερος η ζών· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος (*Hec.* 377) with the language of Macaria in l. 595 of this play.

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I. PROLOGUE.

(Scene: MARATHON. IOLAUS with the sons of Heracles discovered at the altar of Zeus.)

Ἰόλαος.

Πάλαι ποτ' ἐστὶ τοῦτ' ἐμοὶ δεδογμένον·
ὁ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ,
ὁ δ' εἰς τὸ κέρδος λῆμ' ἔχων ἀναιμένον
πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρύς,
5 αὐτῷ δ' ἄριστος· οἶδα δ' οὐ λόγῳ μαθών.
ἐγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,
ἔξδν κατ' Ἄργος ἡσύχως ναίειν, πόνων
πλείστων μετέσχον εἰς ἀνὴρ Ἡρακλέει,
ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν

8. Ἡρακλέει for Ἡρακλεῖ Porson.

4 Cf. *Acem.* 18, 257 καὶ τῇ πόλει καὶ τοῖς φίλοις χρῆσιμον εἶναι

- 10 ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς
 σώζω τάδ' αὐτὸς δεόμενος σωτηρίας.
 ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατήρ,
 πρῶτον μὲν ἡμᾶς ἤθελ' Εὐρυσθεὺς κτανεῖν·
 ἀλλ' *ἐξέδραμεν καὶ πόλις μὲν οἴχεται,
 15 ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι
 ἄλλην ἀπ' ἄλλης ἐξορίζοντες πόλιν.
 πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εὐρυσθεὺς κακοῖς
 ὕβρισμ' ἐς ἡμᾶς ἤξιωσεν ὕβρισαι·
 πέμπων ὅπου γῆς πυνθάνοιθ' ἰδρυμένους
 20 κήρυκας ἐξαιτεῖ τε κάξειργει χθονός,
 πόλιν *προτείνων Ἄργος οὐ σμικρὰν *φίλην
 ἐχθράν τε θέσθαι, χαυτὸν εὐτυχοῦνθ' ἅμα.
 οἱ δ' ἀσθενῇ μὲν τὰπ' ἐμοῦ δεδορκότες,
 σμικροὺς δὲ τούσδε καὶ πατρὸς τητῶμένους,
 25 τοὺς κρείσσονας σέβοντες ἐξείργουσι γῆς.
 ἐγὼ δὲ σὺν φεύγουσι συμφεύγω τέκνοις
 καὶ σὺν κακῶς πράσσουσι συμπράσσω κακῶς
 ὀκνῶν προδοῦναι, μή τις ᾧδ' εἶπη βροτῶν
 ἴδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατήρ,
 30 Ἴόλαος οὐκ ἦμυνε συγγενὴς γεγώς.
 πάσης δὲ χώρας Ἑλλάδος τητῶμενοι,
 Μαραθῶνα καὶ σύγκληρον ἐλθόντες χθόνα
 ἱκέται καθεζόμεσθα βώμιοι θεῶν

14. ἐξέδραμεν for ἐξέδραμον Reiske. 19. Ald. ὅπη, Elms. ὅποι.
 21. προτείνων for προτιμῶν Canter. φίλην for φίλων Dindorf. 27.
 συμπάσχω Cod. Pal.

- προσωφελῆσαι· πεδία γὰρ τῆσδε χθονὸς
 35 δισσοὺς κατοικεῖν Θησέως παῖδας λόγος
 κλήρω λαχόντας, ἐκ γένους Πανδίωνος,
 τοῖσδ' ἐγγὺς ὄντας· ὦν ἑκατὶ τέρμονας
 κλεινῶν Ἀθηνῶν *τῇνδ' ἀφικόμεσθ' ὁδόν.
 δινοῖν γερόντοι δὲ στρατηγεῖται φυγῇ·
 40 ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις,
 ἢ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνη γένος,
 ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη,
 σώζει· νέας γὰρ παρθένους αἰδοῦμεθα
 ὄχλῳ πελάζειν κάπιβωμιοστατεῖν.
 45 Ἄλλος δ' ἀδελφοί θ' οἷσι πρεσβεύει γένος
 ζητοῦσ' ὅπου γῆς πύργον οἰκιοῦμεθα,
 ἣν τῆσδ' ἀπωθώμεσθα πρὸς βίαν χθονός.
 ᾧ τέκνα τέκνα, δεῦρο, λαμβάνεσθ' ἐμῶν
 πέπλων· ὅρῳ κήρυκα τόνδ' Εὐρυσθέως
 50 στείχοντ' ἐφ' ἡμᾶς, οὐ διωκόμεσθ' ὑπο
 πάσης ἀλήται γῆς ἀπεστερημένοι.
 ᾧ μίσος, εἴθ' ὄλοιο χῶ πέμψας *σ' ἀνὴρ·
 ὥς πολλὰ δὴ καὶ τῶνδε γενναῖον πατρὶ
 ἐκ τοῦδε ταυτοῦ στόματος ἡγγεῖλας κακά.

(Enter COPREUS from the direction of Argos.)

Κοπρεὺς.

- 55 ἢ που καθῆσθαι τῇνδ' ἔδραν· καλὴν δοκεῖς

38. τῇνδ' ὁδόν Steph. for τόνδ' (τῶνδ') ὅρον. 52. σ' inserted by
 Barnes. 53. Elms. ὅς.

πόλιν τ' ἀφίχθαι σύμμαχον; κακῶς φρονῶν·
 οὐ γάρ τις ἔστιν ὃς πάροιθ' αἰρήσεται
 τὴν σὴν ἀχρεῖον δύναμιν ἀντ' Εὐρυσθέως·
 χάρει τί μοχθεῖς ταῦτ'; ἀνίστασθαί σε χρὴ
 60 εἰς Ἄργος, οὗ σε λεύσιμος μένει δίκη.

Ἰόλαος.

οὐ δῆτ', ἐπεὶ μοι βωμὸς ἀρκέσει θεοῦ
 ἐλευθέρα τε γαῖ' ἐν ᾗ βεβήκαμεν.

Κοπρεύς.

βούλει πόνον μοι τῇδε προσθεῖναι χερί;

Ἰόλαος.

οὔτοι βία γέ μ' οὐδὲ τούσδ' ἄξεις λαβών.

Κοπρεύς.

65 γνῶσει σύ· (seizing the boys.) μάντις δ' ἦσθ' ἄρ' οὐ
 καλὸς τάδε.

Ἰόλαος.

οὐκ ἂν γένοιτο τοῦτ' ἐμοῦ ζῶντός ποτε.

Κοπρεύς.

ἄπαιρ'· (pushing IOLAUS down.) ἐγὼ δὲ τούσδε, κἂν
 σὺ μὴ θέλῃς,
 ἄξω νομίζων οὐπὲρ εἰς Εὐρυσθέως.

68. Elms. κομίζων.

Ἰόλαος.

ὦ τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,
 70 ἀμύνεθ'· ἰκέται δ' ὄντες ἀγοραίου Διὸς
 βιαζόμεσθα καὶ στέφη μαινέται,
 πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία.

II. PARODUS.

(Enter the CHORUS.)

Strophe.

Χορός.

ἔα ἔα· τίς ἢ βοή βωμοῦ πέλας
 ἔστηκε; ποίαν συμφορὰν δείξει τάχα;

Ἰόλαος.

75 ἴδετε τὸν γέροντ' ἀμαλὸν ἐπὶ πέδῳ
 χύμενον· ὦ τάλας.

Χορός.

πρὸς τοῦ ποτ' ἐν γῇ πτόμα δύστηνον πίτνεις;

* * * * *

Ἰόλαος.

ὄδ', ὦ ξένοι, με σοὺς ἀτιμάζων θεοὺς
 ἔλκει βιαίως Ζηνὸς ἐκ προβωμίων.

Χορός.

80 *σὺ δ' ἐκ τίνος γῆς, ὦ γέρον, τετράπτολιν

75. MSS. γέροντα μάλλον.

80. σύ Tyrwhitt for ὄδ'.

B

ξύνοικον ἦλθες
λαόν; ἢ πέραθεν ἀλίῳ πλάτα
*κατέχετ' ἐκλιπόντες Εὐβοῖδ' ἀκτάν;

Ἰόλαος.

οὐ νησιώτην, ὦ ξένοι, τρίβω βίον,
85 ἀλλ' ἐκ Μυκηνῶν σὴν ἀφίγμεθα χθόνα.

Χορός.

ὄνομα τί σε, γέρον,
Μυκηναῖος ὠνόμαζεν λεώς;

Ἰόλαος.

τὸν Ἡράκλειον ἴστε που παραστάτην
Ἰόλαον· οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.

Χορός.

90 οἷδ' εἰσακούσας καὶ πρίν· ἀλλὰ τοῦ ποτ' ἐν
χειρὶ σᾶ κομίζεις κόρους νεοτρεφεῖς; φράσον.

Antistrophe.

Ἰόλαος.

Ἡρακλέους οἷδ' εἰσὶ παῖδες, ὦ ξένοι,
ικέται σέθεν τε καὶ πόλεως ἀφιγμένοι.

Χορός.

95 τί χρέος ἢ λόγων πόλεος, ἔνεπέ μοι,
*μελόμενοι τυχεῖν;

83. κατέχετ' Herm. for κατέσχετ' (Elms. κατίσχετ'). Paley
ἀκραν metri gratia. 89. Dobree ὄνομ'. 96. μελόμενοι Cant.
for μελομένην.

Ἰόλαος.

μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶ
τῶν σῶν ἀποσπασθέντες εἰς Ἄργος μολεῖν.

Κοπρεύς.

ἀλλ' οὔτι τοῖς σοῖς δεσπόταις τάδ' ἀρκέσει,
100 οἱ σοῦ κρατοῦντες ἐνθάδ' εὐρίσκουσί σε.

Χορός.

εἰκὸς θεῶν ἱκτῆρας αἰδεῖσθαι, ξένε,
καὶ μὴ βιαίῳ
χειρὶ δαιμόνων ἀπολιπεῖν *σφ' ἔδη·
πτόνια γὰρ Δίκα τάδ' οὐ πείσεται.

Κοπρεύς.

105 ἔκπεμπέ νυν γῆς τούσδε τοὺς Εὐρυσθέως,
κούδεν βιαίῳ τῇδε χρήσομαι χειρί.

Χορός.

ἄθεον ἱκεσίαν
μεθεῖναι πόλει ξένων προστροπάν.

Κοπρεύς.

καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
110 εὐβουλίας τυχόντα τῆς ἀμείνονος.

Χορός.

οὔκουν τυράννῳ τῇσδε γῆς φράσαντά σε
χρῆν ταῦτα τολμᾶν, ἀλλὰ μὴ βίᾳ ξένους
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν;

103. MSS. ἀπολείπειν. σφ' for σ' Musgrave.

Κοπρεύς.

τίς δ' ἐστὶ χώρας τῆσδε καὶ πόλεως ἀναξ;

Χορός.

115 ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησέως.

Κοπρεύς.

πρὸς τοῦτον *ἀγὼν ἄρα τοῦδε τοῦ λόγου
μάλιστ' ἂν εἴη· τᾶλλα δ' εἴρηται μάτην.

(DEMOPHON is seen approaching.)

Χορός.

καὶ μὴν ὅδ' αὐτὸς ἔρχεται σπουδῇν ἔχων
Ἀκάμας τ' ἀδελφός, τῶνδ' ἐπήκοοι λόγων.

III. FIRST EPEISODION.

(Enter DEMOPHON on the right, from Athens.)

Δημοφῶν.

120 ἐπεὶ περ ἔφθης πρέσβυς ὦν νεωτέρους
βοηδρομήσας τήνδ' ἐπ' ἐσχάραν Διός,
λέξον, τίς ὄχλον τόνδ' ἀθροίζεται τύχη;

Χορός.

125 ἰκέται κάθηνται παῖδες οἷδ' Ἑρακλέους
βωμὸν καταστέψαντες ὡς ὄρεᾶς, ἀναξ,
πατρός τε πιστὸς Ἰόλεως παραστάτης.

116. ἀγών Herm. for ἀγών. Cod. Fl. πρὸς τοῦτον (τόνδ') ἀγών τις.

Δημοφῶν.

τί δῆτ' ἰγμῶν ἦδ' ἐδεῖτο συμφορά;

Χορός.

βία νιν οὗτος τῆσδ' ἀπ' ἐσχάρας ἀγειν
ζητῶν βοὴν ἔστησε κᾶσφηλεν γόνυ
γέροντος, ὥστε *μ' ἐκβαλεῖν οἴκῳ δάκρυ.

Δημοφῶν.

130 καὶ μὴν στολήν γ' Ἑλληνα καὶ ρυθμὸν πέπλων
ἔχει, τὰ δ' ἔργα βαρβάρου χερὸς τάδε.

(to COPREUS.)

σὸν δὴ τὸ φράζειν ἐστὶ μὴ μέλλειν τ' ἐμοί,
ποίας ἀφίξει δεῦρο γῆς ὄρους λιπῶν;

Κοπρεύς.

Ἀργεῖός εἰμι, τοῦτο γὰρ θέλεις μαθεῖν
135 ἐφ' οἷσι δ' ἤκω καὶ παρ' οὐ λέγειν θέλω.
πέμπει Μυκητῶν δευρό μ' Εὐρυσθεὺς ἀναξ
ἄξοντα τούσδε· πολλὰ δ' ἦλθον, ὦ ξένε,
δίκαι' ὁμαρτῇ δρᾶν τε καὶ λέγειν ἔχων.
Ἀργεῖός ὦν γὰρ αὐτὸς Ἀργεῖους ἀγῶ
140 ἐκ τῆς ἐμαντοῦ τούσδε δραπέτας ἔχων,
νόμοισι τοῖς ἐκεῖθεν ἐψηφισμένους
θανεῖν· δίκαιοι δ' ἐσμὲν οἰκοῦντες πόλιν
αὐτοὶ καθ' αὐτῶν κυρίους κραίνειν δίκας.
πολλῶν δὲ κἄλλων ἐστίας ἀφιγμένων,

129. μ' ἐκβαλεῖν Reiske for μὲ (μοι) βαλεῖν. 140. Kirchhoff ἐλών.

- 145 ἐν *τοῖσιν αὐτοῖς τοισίδ' ἔσταμεν λόγοις,
 κούδεις ἐτόλμησ' ἴδια προσθέσθαι κακά.
 ἀλλ' *ἢ τιν' εἰς σὲ μωρίαν ἔσκεμμένοι
 δευρ' ἦλθον ἢ κίνδυνον ἐξ ἀμηχάνων
 ῥίπτοντες, εἴτ' οὖν εἴτε μὴ γενήσεται.
 150 οὐ γὰρ φρενήρη γ' ὄντα σ' ἐλπίζουσί που
 μόνον τσαύτης ἦν ἐπήλθον Ἑλλάδος
 τὰς τῶνδ' ἀβούλους συμφορὰς κατοικτιεῖν.
 φέρ' ἀντίθες γάρ, τούσδε *τ' εἰς γαῖαν παρεῖς
 ἡμᾶς τ' ἑάσας ἐξάγειν, τί κερδανεῖς;
 155 τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν,
 Ἄργους τοσσηνδε χεῖρα τήν τ' Εὐρυσθέως
 ἰσχὺν ἅπασαν τῇδε προσθέσθαι πόλει.
 ἦν δ' εἰς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα
 βλέψας πεπανθῆς, εἰς πάλην καθίσταται
 160 δορὸς τὸ πρᾶγμα· μὴ γὰρ ὥς μεθήσομεν
 δόξης ἀγῶνα τόνδ' ἄτερ χαλυβδικοῦ.
 τί δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεῖς,
 Τιρυνθίοις θεῖς πόλεμον Ἀργείοις τ' ἔχειν,
 ποίοις δ' ἀμύνων συμμάχοις; τίνος δ' ὕπερ
 165 θάψεις νεκροὺς πεσόντας; ἢ κακὸν λόγον
 κτήσεται πρὸς ἀστῶν, εἰ γέροντος οὐνεκα
 τύμβου τοῦ μηδὲν ὄντος, ὥς εἰπεῖν ἔπος,
 παίδων τε τῶνδ' εἰς ἄντλον ἐμβήσει πόδα.

145. τοῖσιν αὐτοῖς τοισίδ' Cant. for τοῖσι δ' αὐτοῖς τοῖσιν. 147.
 ἢ Elms. for εἰ. 149. ῥίπτοντες Elms. for ῥίπτοῦντες. 152. Kirch.
 σφῶν (for τῶνδ'). 153. τ' Reiske for γ'. 163. θεῖς Musg. for θῆς
 (Elms. Τιρυνθίας γῆς, Kirch. τί ῥυσιασθεῖς). 168. Reiske ἐμβήσεις.

- ἑρεῖς, τὸ λῶστον, ἐλπίδ' εὐρήσειν μόνον.
 170 καὶ τοῦτο πολλῷ τοῦ παρόντος ἐνδεές·
 κακῶς γὰρ Ἀργείοισιν οἶδ' ὠπλισμένοι
 μάχονται ἂν ἠβήσαντες, εἴ τι τοῦτό σε
 ψυχὴν ἐπαίρει, χοῦν μέσφ' πολὺς χρόνος,
 ἐν ᾧ διεργασθεῖτ' ἂν. ἀλλ' ἐμοὶ πιθοῦ·
 175 δοὺς μηδὲν, ἀλλὰ τὰμ' ἑὼν ἄγειν ἐμὲ
 176 κτῆσαι Μυκήνας, μηδ' ὅπερ φιλεῖτε δρᾶν
 177 πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν
 φίλους ἐλέσθαι, τοὺς κακίονας λάβῃς.

Χορός.

- τίς ἂν δίκην *κρίνειεν ἢ γνοίῃ λόγον,
 180 πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς;

Ἰόλαος.

- ἄναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονί,
 εἰπεῖν ἀκοῦσαι τ' ἐν μέρει πάρεστί μοι,
 κούδεις μ' ἀπόσει πρόσθεν ὥσπερ ἄλλοθεν.
 ἡμῖν δὲ καὶ τῷδ' οὐδέν ἐστιν ἐν *μέσφ'.
 185 ἐπεὶ γὰρ Ἄργους *οὐ μέτεσθ' ἡμῖν ἔτι,
 ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,
 πῶς ἂν δικαίως ὥς Μυκηναίους ἄγοι
 ὧδ' ὄντας ἡμᾶς, οὓς ἀπήλασαν χθονός;
 ξένοι γάρ ἐσμεν. ἢ τὸν Ἑλλήνων ὄρον

175. Ald. δός. 179. κρίνειεν Portus for κρίνοιν. 180. Ald.
 σαφῇ. 184. μέσφ' Valcknaer for μέρει. 185. οὐ μέτεσθ' Dobree
 for οὐδέν ἐσθ'.

- 190 φεύγειν δικαιοῦθ' ὅστις ἂν τάργος *φύγη;
 οὐκουν Ἀθήνας γ'. οὐ γὰρ Ἀργείων φόβῳ
 τοὺς Ἡρακλείους παῖδας ἐξελῶσι γῆς.
 οὐ γάρ τι Τραχίς ἐστίν οὐδ' Ἀχαικὸν
 πόλισμ', ὅθεν σὺ τούσδε τῇ δίκη μὲν οὔ,
 195 τὸ δ' Ἄργος ὀγκῶν, οἴαπερ καὶ νῦν λέγεις,
 ἤλαντες ἰκέτας βωμίους καθημένους.
 εἰ γὰρ τόδ' ἔσται καὶ λόγους κρινούσι σους,
 οὐκ οἶδ' Ἀθήνας τάσδ' ἐλευθέρας ἔτι.
 ἀλλ' οἶδ' ἐγὼ τὸ τῶνδε λῆμα καὶ φύσιν
 200 θνήσκειν θελήσουσ'· ἡ γὰρ αἰσχύνη πάρος
 τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται.
 πόλιν μὲν ἀρκεῖ· καὶ γὰρ οὖν ἐπίφθορον
 λίαν ἐπαινεῖν ἐστι, πολλάκις δὲ δὴ
 καὶ τὸς βαρυνθεῖς οἶδ' ἄγαν αἰνούμενος.
 205 σοὶ δ' ὡς ἀνάγκη τούσδε βούλομαι φράσαι
 σώζειν, ἐπεὶ περ τῆσδε προστατεῖς χθονός.
 Πιτθεὺς μὲν ἐστὶ Πέλοπος, ἐκ δὲ Πιτθέως
 Αἰθρα, πατὴρ δ' ἐκ τῆσδε γεννᾶται σέθεν
 Θησεύς. πάλιν δὲ τῶνδ' ἀνείμι σοι γένος.
 210 Ἡρακλῆς ἦν Ζηνὸς Ἀλκμήνης τε παῖς,
 κείνη δὲ Πέλοπος θυγατρός· *αὐτανεψίων
 πατὴρ ἂν εἴη σὸς τε *χῶ τούτων γεγώς.
 γένους μὲν ἦκεις ὧδε τοῖσδε, Δημοφῶν

190. φύγη Elms. for φύγοι. 197. Elms. conj. κρανοῦσι. 198.
 Kirch. οὐ φήμ'. 202. Kirch. πόλει. 211. αὐτανεψίων Reisig for
 αὐτανεψίων (φ). 212. χῶ Kirch. for καί.

- ἂ δ' ἐκτὸς ἤδη τοῦ προσήκοντός σε δεῖ
 215 τίσαι λέγω σοὶ παισί· φημὶ γάρ ποτε
 σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρί,
 ζωστήρα Θησεῖ τὸν πολυκτόνον μέτα,
 "Αἶδου τ' *ἐρεμνῶν ἐξανήγαγεν μυχῶν
 πατέρα σόν· Ἑλλὰς πᾶσα τοῦτο μαρτυρεῖ.
 220 ὧν ἀντιδοῦναί σ' οἶδ' ἀπαιτοῦσιν χάριν,
 μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σῶν ἀποσπασθέντες ἐκπεσεῖν χθονός.
 σοὶ γὰρ τόδ' αἰσχρόν, *κἂν πόλει χωρὶς κακόν,
 ἰκέτας ἀλήτας συγγενεῖς—οἴμοι κακῶν·
 225 βλέψον πρὸς αὐτοὺς βλέψον—ἐλκεσθαι βία.
 ἀλλ' ἄντομαί σε καὶ καταστέφω χεροῖν,
 μὴ πρὸς γενείου, μηδαμῶς ἀτιμάσης
 τοὺς Ἡρακλείους παῖδας εἰς χέρας λαβών.
 γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος
 230 πατὴρ ἀδελφὸς δεσπότης· ἅπαντα γὰρ
 ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πεσεῖν.

Χορός.

- ᾧ κτεῖρ' ἀκούσας τούσδε συμφορᾶς, ἄναξ.
 τὴν δ' εὐγένειαν τῆς τύχης νικωμένην
 νῦν δὴ μάλιστ' εἰσεῖδον· οἶδε γὰρ πατρὸς
 235 ἐσθλοῦ γεγῶτες δυστυχοῦσ' ἀναξίως.

218. ἐρεμνῶν Barnes for ἐρεμνῶν. 223. κἂν πόλει Kirch. for
 MSS. ἐν τε πόλει (Erfurdt ἐν τε τῇ πόλει, Herm. ἐν πόλει κακόν).
 228. Elms. λαβεῖν. 232. Ald. τάσδε συμφορᾶς (Elms. τῶνδε).

Δημοφῶν.

τρισαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί, ^{ἄνω}
 Ἴδλαε, τοὺς σοὺς μὴ παρώσασθαι ξένους·
 τὸ μὲν μέγιστον Ζεὺς, ἐφ' οὗ σὺ βώμιος
 θακεῖς νεοσσῶν τήνδ' ἔχων πανήγυριν,
 240 τὸ συγγενές τε καὶ τὸ προὔφειλειν καλῶς
 πράσσειν παρ' ἡμῶν τούσδε πατρῶαν χάριν,
 τό τ' αἰσχρόν, οὐπερ δεῖ μάλιστα φροντίσαι
 εἰ γὰρ παρήσω τόνδε συλᾶσθαι βίᾳ
 ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν
 245 οἰκῆν δοκήσω γαῖαν, Ἀργείοις δ' ὄκνω
 ἱκέτας προδοῦναι καὶ τὰδ' ἀγχόνῃς πέλας.
 ἀλλ' ὄφελος μὲν εὐτυχέστερος μολεῖν
 ὅμως δὲ καὶ νῦν μὴ τρέσῃς ὅπως σέ τις
 σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ.

(To COPREUS.)

250 σὺ δ' Ἄργος ἐλθὼν ταῦτά τ' Εὐρυσθεῖ φράσον,
 πρὸς τοῖσδέ τ', εἴ τι τοισίδ' ἐγκαλεῖ ξένοις,
 δίκης κυρήσει· τούσδε δ' οὐκ ἄξεις ποτέ.

Κοπρεύς.

οὐδ' ἦν δίκαιον ἦ τε καὶ νικῶ λόγῳ;

Δημοφῶν.

καὶ πῶς δίκαιον τὸν ἱκέτην ἄγειν βίᾳ;

237. Elms. τούσδε, Kirch. λόγους (for ξένους).
 Ἀργείων, Elms. ὄκνω. 252. Kirch. κυρήσειν.

245. Weckl.

Κοπρεύς.

255 οὐκουν ἐμοὶ τόδ' αἰσχρόν, ἀλλὰ σοὶ βλάβος.

Δημοφῶν.

ἐμοὶ γ', ἐάν σοι τούσδ' ἐφέλκεσθαι μεθῶ.

Κοπρεῖς.

σὺ δ' ἐξόριζε, κατ' ἐκείθεν ἄξομεν.

Δημοφῶν.

σκαῖδς πέφυκας τοῦ θεοῦ πλείω φρονῶν. +

Κοπρεύς.

δεῦρ', ὡς ἔοικε, τοῖς κακοῖσι φευκτέον.

Δημοφῶν.

260 ἅπασι κοινὸν ῥῦμα δαιμόνων ἔδρα.

Κοπρεῖς.

ταῦτ' οὐ δοκήσει τοῖς Μυκηναίοις ἴσως.

Δημοφῶν.

οὐκουν ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;

Κοπρεύς.

βλάβπτων γ' ἐκείνους μηδέν, ἦν σὺ σωφρονῆς.

Δημοφῶν.

βλάβπτεσθ' ἐμοῦ γε μὴ μαιίνοντος θεοῦς.

255. Musgr. οὐκοῦν . . . ἀλλ' οὐ (MSS. ἀλλὰ σὺ). 263. Nauck
 τι (for σὺ), Kirch. βλάβπτων ἐκείνους, μηδέν ἂν σὺ σαφρονοῖς.

Κοπρεύς.

265 οὐ βούλομαι σε πόλεμον Ἀργείοις ἔχειν.

Δημοφῶν.

καγὼ τοιοῦτος· τῶνδε δ' οὐ μεθήσομαι.

Κοπρεύς.

ἄξω γε μέντοι τοὺς ἐμοὺς ἐγὼ λαβών.

Δημοφῶν.

οὐκ ἄρ' ἐς Ἀργος ῥαδίως ἅπει πάλιν.

Κοπρεύς.

πειρώμενος δὴ τοῦτό γ' αὐτίκ' εἴσομαι.

Δημοφῶν.

270 κλαίων ἄρ' ἄψι τῶνδε κοῦκ ἐς ἀμβολάς.

Κοπρεύς.

μὴ πρὸς θεῶν κήρυκα τολμήσης θενεῖν.

Δημοφῶν.

εἰ μή γ' ὁ κῆρυξ σωφρονεῖν μαθήσεται.

Χορός.

ἅπελθε· καὶ σὺ τοῦδε μὴ θίγης, ἀναξ.

Κοπρεύς.

στείχω· μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη.

275 ἤξω δὲ πολλὴν Ἀρεὸς Ἀργείου λαβὼν

πάγχαλκον αἰχμὴν δεῦρο. μυρίοι δέ με
μένουσιν ἀσπιστήρες Εὐρυσθεὺς τ' ἀναξ
αὐτὸς στρατηγῶν· Ἀλκάθου δ' ἐπ' ἐσχάτοις
καραδοκῶν τάνθενδε τέρμασιν μένει.

280 λαμπρὸς δ' ἀκούσας σὴν ὕβριν φανήσεται
σοὶ καὶ πολίταις γῇ τε τῇδε καὶ φυτοῖς·
μάτην γὰρ ἤβην ᾧδὲ γ' ἂν κεκτώμεθα
πολλὴν ἐν Ἀργεῖ, μή σε τιμωρούμενοι.

(Exit COPREUS.)

Δημοφῶν.

φθείρου· τὸ σὸν γὰρ Ἀργὸς οὐ δέδοικ' ἐγώ.

285 ἐνθένδε δ' οὐκ ἔμελλες αἰσχύνας ἐμὲ
ἄξειν βίᾳ τούσδ'· οὐ γὰρ Ἀργείων πόλει
ὑπήκοον τήνδ', ἀλλ' ἐλευθέραν ἔχω.

Χορός.

ᾧρα προνοεῖν, πρὶν ὅροις πελάσαι
στρατὸν Ἀργείων·

290 μάλα δ' ὀξὺς Ἀρης ὁ Μυκηναίων,
ἐπὶ τοῖσι δὲ δὴ μάλλον ἔτ' ἢ πρὶν.
πᾶσι γὰρ οὗτος κήρυξι νόμος,
δὶς τόσα πυργοῦν τῶν γιγνομένων.
πόσα νιν λέξειν βασιλεῦσι δοκεῖς,
295 ὥς δεῖν' ἔπαθεν καὶ παρὰ μικρὸν
ψυχὴν ἦλθεν διακναῖσαι;

286. Elms. πόλιν.

Ἰόλαος.

- οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας
 ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι
 γαμῖν τ' ἀπ' ἐσθλῶν· δς δὲ νικηθεὶς πόθῳ
 300 κακοῖς ἐκοινώνησεν, οὐκ ἐπαινέσω,
 τέκνοις ὄνειδος οὐνεχ' ἡδονῆς λιπεῖν.
 — τὸ δυστυχὲς γὰρ ἡγύενει ἀμύνεται
 τῆς δυσγενείας μᾶλλον· ἡμεῖς γὰρ κακῶν
 εἰς τοῦσχατον πεσόντες ἤυρομεν φίλους
 305 καὶ ξυγγενεῖς τοῦσδ', οἳ τοσῆσδ' οἰκουμένης
 Ἑλληνίδος γῆς τῶνδε προὔστησαν μόνοι.
 δότ', ὦ τέκν', αὐτοῖς χεῖρα δεξιὰν δότε,
 ὑμεῖς τε παισὶ, καὶ πέλας προσέλθετε.
 ὦ παῖδες, εἰς μὲν πείραν ἤλθομεν φίλων·
 310 ἦν δ' οὖν ποθ' ὑμῖν νόστος εἰς πάτραν φανῇ
 καὶ δάματ' οἰκῆσητε καὶ τιμὰς πατρός,
 σωτῆρας ἀεὶ καὶ φίλους νομίζετε,
 καὶ μή ποτ' εἰς γῆν ἐχθρὸν αἰρεσθαι δόρυ,
 μεμνημένοι τῶνδ', ἀλλὰ φιλτάτην πόλιν
 315 πασῶν νομίζετ'. *ἄξιοι δ' ὑμῖν σέβειν
 οἳ γῆν τοσῆνδε καὶ Πελασγικὸν λεῶν
 ἡμῶν ἀπηλλάξαντο πολεμίους ἔχειν,
 πτωχοὺς ἀλήτας εἰσορῶντες· ἀλλ' ὅμως
 οὐκ ἐξέδωκαν οὐδ' ἀπήλασαν χθονός.

299. Musgr. γάμων. 309. MSS. ἔλθωμεν. 315. ἄξιοι Elms.
 for ἄξιον. 317. Pflugk ἐπηλλάξαντο, Musgr. ἐνηλλάξαντο.

(Τῷ ΔΗΜΟΦΩΝ.)

- 320 ἐγὼ δὲ καὶ ζῶν καὶ θανόν, ὅταν *θάνω,
 πολλῶ σ' ἐπαίνῳ Θησέως, ὦ τῶν, πέλας
 ὑψηλὸν *ἄρῳ καὶ λέγων τάδ' εὐφρανῶ,
 ὥς εὖ τ' ἐδέξω καὶ τέκνοισιν ἡρκεσας
 τοῖς Ἡρακλείοις, εὐγενὴς δ' ἄν' Ἑλλάδα
 325 σώξεις πατρώαν δόξαν, ἐξ ἐσθλῶν δὲ φύς
 οὐδὲν κακίων τυγχάνεις γεγὼς πατρός
 παύρων μετ' ἄλλων· ἓνα γὰρ ἐν πολλοῖς ἴσως
 εὖροις ἂν ὅστις ἐστὶ μὴ χεῖρων πατρός.

Χορός.

- ἀεὶ ποθ' ἦδε γαῖα τοῖς ἀμηχάνοις
 330 σὺν τῷ δικαίῳ βούλεται προσωφελεῖν.
 τοιγὰρ πόνους δὴ μυρίους ὑπὲρ φίλων
 ἦνε· κε, καὶ νῦν τόνδ' ἀγῶν' ὀρῶ πέλας.

Δημοφῶν.

- σοὶ τ' εὖ λέλεκται, καὶ τὰ τῶνδ' ^{ἐμφανέως} αὐχῶ, γέρον,
 τοιαῦτ' ἔσεσθαι· μνημονεύσεται χάρις.
 335 κἀγὼ μὲν ἀστῶν σύλλογον ποιήσομαι,
 τάξω θ' ὅπως ἂν τὸν Μυκηναίων στρατὸν
 πολλῇ δέχωμαι χειρὶ· πρῶτα μὲν σκοποὺς
 πέμψω πρὸς αὐτόν, μὴ λάθῃ με προσπεσών·
 ταχὺς γὰρ Ἄργει πᾶς ἀνὴρ βοηδρόμος·

320. θάνω Brodeau for θάνης. 322. ἄρῳ Elms. for αἶρω.
 336-7. Kirch. τάξας δ' ὅπως . . . χειρί,

340 μάντεις τ' ἀθροίσας θύσσομαι· σὺ δ' εἰς δόμους
σὺν παισὶ χώρει, Ζηνὸς ἐσχάραν λιπών.
εἰσὶν γὰρ οἱ σου, καὶ ἐγὼ θυραῖος ὦ,
μέριμναν ἔξουσ'. ἀλλ' ἴθ' εἰς δόμους, γέρον.

(Exit DEMOPHON.)

Ἰόλαος.

οὐκ ἂν λίποιμι βωμόν, ἐζώμεσθα δὴ
345 ἰκέται μένοντες ἐνθάδ' εὖ πράξαι πόλιν·
ὅταν δ' ἀγῶνος τοῦδ' ἀπαλλαχθῇ καλῶς,
ἵμεν πρὸς οἴκους. θεοῖσι δ' οὐ κακίοσι
χρώμεσθα συμμάχοισιν Ἀργείων, ἄναξ·
τῶν μὲν γὰρ Ἡρα προστατεῖ Διὸς δάμαρ,
350 ἡμῶν δ' Ἀθάνα. φημὶ δ' εἰς εὐπραξίαν
καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν·
νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

IV. FIRST STASIMON.

Strophe.

Χορός.

εἰ σὺ μέγ' αὐχεῖς, ἔτεροι
σοῦ πλέον οὐ μέλονται,
355 *ὦ ξεῖν' Ἀργόθεν ἐλθών·
μεγαληγορίαισιν δέ γ' ἐμὰς

340. Nauck δ' (for τ'). 344. ἐζώμεσθα δὴ Elms: for ἐζώμεσθα
δὲ (Cobet εὐζώμεσθα). 355. ὦ ξεῖν' . . . ἐλθών Erfurdt for ξεῖν' . . .
ἐπελθών. 356. Cod. Pal. μεγαληγορίαισι δ' ἐμὰς, Cod. Fl. μεγα-
ληγορίαισι δέ γ' ἐμὰς.

φρένας οὐ φοβήσεις.

μήπω ταῖς μεγάλαισιν οὔτω
καὶ καλλιχόροις Ἀθάναις
360 εἴη. σὺ δ' ἄφρων ὁ τ' Ἀργεῖ
Σθενέλου τύραννος·

Antistrophe.

ὅς πόλιν ἐλθὼν ἑτέραν
οὐδὲν ἐλάσσον' Ἀργούς,
θεῶν ἱκτῆρας ἀλάτας
365 καὶ ἐμὰς χθονὸς ἀντισχομένους
ξένος ὦν βιαίως
ἔλκεις, οὐ βασιλεῦσιν εἴξας,
οὐκ ἄλλο δίκαιον εἰπών.
ποῦ ταῦτα καλῶς ἂν εἴη
370 παρὰ γ' εὖ φρονοῦσιν;

Epodus.

εἰρήνη μὲν ἔμοιγ' ἀρέσκει·
*σοὶ δ', ὦ κακόφρων ἄναξ,
λέγω· εἰ πόλιν ἤξεις,
οὐχ οὔτως ἂν δοκεῖς κυρήσεις.
375 οὐ σοὶ μόνῳ ἔγχος οὐδ'
ἰτέα κατάχαλκός ἐστιν.
ἀλλ', *ὦ πολέμων ἐραστά,

365. ἀντισχομένους Dind. for ἀντεχομένους (Nauck ἀντομένους).
367. Weckl. βασιλεῦσι δείξας. 372. σοὶ Canter for σύ. 377.
ὦ . . . ἐραστά Musgr. for οὐ . . . ἐραστάς.

μή μοι δορὶ συνταράξης
τὰν εὖ χαρίτων ἔχουσιν
380 πόλιν, ἀλλ' ἀνάσχον.

V. SECOND EPEISODION.

(Re-enter DEMOPHON.)

Ἰόλαος.

ὦ παῖ, τί μοι σύννοϊαν ὄμμασιν φέρων
ἤκεις; νέον τι πολεμίων λέγεις πέρι;
μέλλουσιν ἢ πάρεισιν ἢ τί πυνθάνει;
οὐ γάρ τι μὴ ψεύσῃ γε κήρυκος λόγος·
385 ὁ γὰρ στρατηγὸς εὐτυχὴς τὰ *πρόσθεν ὦν
*εἰσιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν
εἰς τὰς Ἀθήνας. ἀλλὰ τῶν φρονημάτων
ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων.

Δημοφῶν.

ἥκει στράτευμ' Ἀργεῖον Εὐρυσθεύς. τ' ἀναξ·
390 ἐγὼ νῖν αὐτὸς εἶδον. ἄνδρα γὰρ χρεῶν,
ὅστις στρατηγεῖν φησ' ἐπίστασθαι καλῶς,
οὐκ ἀγγέλοισι τοὺς ἐναντίους ὁρᾶν.
πεδία μὲν οὖν γῆς εἰς τόδ' οὐκ ἐφῆκέ πω
στρατόν, λεπαίαν δ' ὀφρύην καθήμενος
395 σκοπεῖ, δόκησιν δὴ τόδ' ἂν λέγοιμί σοι,

384. Elms. σε (for γε). 385. πρόσθεν ὦν Tyrh. for πρὸς θεῶν.
386. εἰσιν Elms. for ἐστίν. 387. Weckl. τοι (for τῶν). 393.
Steph. τάδ' (for τόδ').

ποῖα προσάξει στρατόπεδόν *τ' ἄνευ δορὸς
ἐν ἀσφαλεῖ τε τῇσδ' ιδρύσεται χθονός.
καὶ τὰμὰ μέντοι πάντ' ἄραρ' ἤδη καλῶς·
πόλις τ' ἐν ὅπλοις σφάγια θ' ἡτοιμασμένα
400 ἔστηκεν οἷς χρή ταῦτα τέμνεσθαι θεῶν,
θυηπολεῖται δ' ἄστν μάντεων ὕπο,
τροπαῖα τ' ἐχθρῶν καὶ πόλει σωτήρια.
χρησμών δ' αἰδοὺς πάντας εἰς ἐν ἀλίσας
ἤλεγξα καὶ βέβηλα καὶ κεκρυμμένα
405 λόγια παλαιά, τῇδε γῇ σωτήρια.
καὶ τῶν μὲν ἄλλων διάφορ' ἐστὶ θεσφάτων
πόλλ'. ἐν δὲ πάντων γνῶμα ταῦτόν ἐμπρέπει·
σφάξαι κελεύουσίν με παρθένον *κόρη
Δήμητρος, ἥτις ἐστὶ πατρὸς εὐγενοῦς.
410 ἐγὼ δ' ἔχω μὲν, ὡς ὀρᾷς, προθυμίαν
τοσὴνδ' ἐς ὑμᾶς· παῖδα δ' οὐτ' ἐμὴν κτενῶ
οὐτ' ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω
ἄκονθ'. ἐκὼν δὲ τίς κακῶς οὕτω φρονεῖ,
ὅστις τὰ φίλτατ' ἐκ χερῶν δώσει τέκνα;
415 καὶ νῦν πικρὰς ἂν συστάσεις ἂν εἰσίδοις,
τῶν μὲν λεγόντων ὡς δίκαιον ἦν ξένοις
ικέταις ἀρήγειν, τῶν δὲ μωρίαν *ἐμοῦ
κατηγορούντων· *εἰ δὲ δὴ δράσω τόδε,
οἰκείος ἤδη πόλεμος ἐξαρτύεται.

396. τ' ἄνευ Musgr. for τὰ νῦν (Weckl. τέχνη). 406. Kirch.
θεσφάτοις. 408-9. κόρη Δήμητρος Barnes for κόρην Δήμητρί γ'.
415. Dobree πικρὰς. 417. ἐμοῦ Elms. for ἐμὴν. 418. εἰ δὲ δὴ
Elms. for ἦν δὲ μή.

420 ταῦτ' οὖν ὅρα σὺ καὶ συνεξεύρισχ' ὅπως
αὐτοί τε σωθήσεσθε καὶ πέδον τόδε,
κάγῳ πολίταις μὴ διαβληθήσομαι.
οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω
ἀλλ' ἦν δίκαια δρῶ, δίκαια πείσομαι.

Χορός.

425 ἀλλ' ἦ πρόθυμον οὔσαν οὐκ ἔα θεὸς
ξένοις ἀρήγειν τήνδ' ἐχρήζουσιν πόλιν;

Ἰόλαος.

ὦ τέκν', ἔοιγμεν ναυτίλοισιν, οἵτινες
χειμῶνος ἐκφυγόντες ἄγριον μένος
εἰς χεῖρα γῇ συνῆψαν, εἴτα χερσόθεν
430 πνοαῖσιν ἡλάβθησαν εἰς πόντον πάλιν.
οὕτω δὲ χῆμεις τῇσδ' ἀπαθούμεσθα γῆς
ἤδη πρὸς ἀκταῖς ὄντες ὡς σεσωσμένοι.
οἶμοι τί δῆτ' ἔτερψας ὦ τάλαινά με
ἐλπίς τότ', οὐ μέλλουσα διατελεῖν χάριν;
435 συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει
κτείνειν πολιτῶν παῖδας, αἰνέσας δ' ἔχω
καὶ τάνθ'· εἰ θεοῖσι δὴ δοκεῖ τάδε
πράσσειν ἔμ', οὕτοι σοί γ' ἀπόλλυται χάρις.
ὦ παῖδες, ὑμῖν δ' οὐκ ἔχω τί χρήσομαι.
440 ποῖ τρεψόμεσθα; τίς γὰρ ἄστοπτος θεῶν;
ποῖον δὲ γαίας ἔρκος οὐκ ἀφίγμεθα;

436. Nauck αἰνέσαι.

ολούμεθ', ὦ τέκν', ἐκδοθησόμεσθα δῆ.
κάμου μὲν οὐδὲν εἴ με χρῇ θανεῖν μέλει,
πλὴν εἴ τι τέρψω τοὺς ἐμοὺς ἐχθροὺς θανάων·
445 ὑμᾶς δὲ κλαίω καὶ κατοικτεῖρω, τέκνα,
καὶ τὴν γεραιὰν μητέρ' Ἀλκμήνην πατρός.
ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν,
τλήμων δὲ κάγῳ πολλὰ μοχθήσας μάτην.
χρῇν χρῇν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἐχθροῦ χέρας
450 πεσόντας αἰσχρῶς καὶ κακῶς λιπεῖν βίον. —
ἀλλ' οἶσθ' ὅ μοι σύμπραξον; οὐχ *ἅπανα γὰρ
πέφευγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας.
ἔμ' ἔκδος Ἀργείοισιν ἀντὶ τῶνδ', ἀναξ,
καὶ μήτε κινδύνευε σωθήτω τέ μοι
455 τέκν', οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν· ἴτω.
μάλιστα δ' Εὐρυσθεὺς με βούλοισι' ἂν λαβῶν
τὸν Ἡράκλειον σύμμαχον καθυβρίσαι·
σκαῖος γὰρ ἄνθρωπος τοῖς σοφοῖς δ' εὐκτὸν σοφῶ
ἐχθρὸν συνάπτειν, μὴ ἀμαθεὶ φρονήματι.
460 πολλῆς γὰρ αἰδοῦς καὶ δίκης τις ἂν τύχοι.

Χορός.

ὦ πρέσβυ, μὴ νυν τήνδ' ἐπαιτιῶ πόλιν·
τάχ' ἂν γὰρ ἡμῖν ψευδές, ἀλλ' ὅμως κακὸν
γένοιτ' ὄνειδος ὡς ξένους προὔδωκαμεν.

451. ἅπανα Steph. for ἅπασι.
Elms., etc. κατ' ἄρχης for καὶ δίκης).
(Musurus κέρδος).

460. Ald. τύχης (hence Tyrth.
462. ψευδές Nauck for ψεύδος

Δημοφῶν.

- γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.
 465 οὐ σοῦ χατίζων δεῦρ' ἀναξ στρατηλατεῖ
 τί γὰρ γέροντος ἀνδρὸς Εὐρυσθεῖ πλέον
 θανόντος; ἀλλὰ τοῦσδε βούλεται κτανεῖν.
 δεινὸν γὰρ ἐχθροῖς βλαστάνοντες εὐγενεῖς,
 νεανῖαι τε καὶ πατρὸς μεμνημένοι
 470 λύμας· ἃ κείνων πάντα προσκοπεῖν χρεών.
 ἀλλ' εἴ τιν' ἄλλην οἶσθα καιριωτέραν
 βουλήν, ἐτοίμαζ', ὥς ἔγωγ' ἀμήχανος
 χρησμῶν ἀκούσας εἰμὶ καὶ φόβου πλέως.

(Enter MACARIA from the temple.)

Μακαρία.

- ξένοι, θράσος μοι μηδὲν ἐξόδοις ἐμαῖς
 475 προσθήτε· πρῶτον γὰρ τόδ' ἐξαιτήσομαι·
 γυναικὶ γὰρ σιγῇ τε καὶ τὸ σωφρονεῖν
 κάλλιστον, εἴσω δ' ἡσυχον μένειν δόμων.
 τῶν σῶν δ' ἀκούσας, Ἰόλεως, στεναγμάτων
 ἐξηλθον, οὐ ταχθεῖσα πρεσβεύειν γένους.
 480 ἀλλ' εἰμὶ γὰρ πως πρόσφορος, μέλει δέ μοι
 μάλιστ' ἀδελφῶν τῶνδε, κάμαυτῆς πέρι
 θέλω πυθέσθαι, μὴ 'πὶ τοῖς πάλαι κακοῖς
 προσκείμενόν τι πῆμα σὴν δάκνει φρένα.

470. Elms. λύμης.

Ἰόλαος.

- ὦ παῖ, μάλιστα σ' οὐ νεωστὶ δὴ τέκνων
 485 τῶν Ἡρακλείων ἐνδίκως αἰνεῖν ἔχω.
 ἡμῖν δὲ δόξας εὖ προχωρῆσαι δόμος
 πάλιν μεθέστηκ' αὖθις εἰς τὰμήχανον·
 χρησμῶν γὰρ ῥόδους φησὶ σημαίνειν ὅδε,
 οὐ ταῦρον οὐδὲ μόσχον, ἀλλὰ παρθένον
 490 σφάζει κελεύειν *πατρὸς ἥτις εὐγενοῦς, ἡμᾶς + τοῖς αἰετοῖς
 εἰ *χρὴ μὲν ἡμᾶς, χρὴ δὲ τήνδ' εἶναι πόλιν. *αιετοῖς*
 ταῦτ' οὖν ἀμηχανοῦμεν· οὔτε γὰρ τέκνα
 *σφάζειν ὅδ' αὐτοῦ φησιν οὔτ' ἄλλου τινός.
 κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως,
 495 εἰ μὴ τι τούτων ἐξαμηχανήσομεν,
 ἡμᾶς μὲν ἄλλην γαίαν εὐρίσκειν τινά,
 αὐτὸς δὲ σῶσαι τήνδε βούλεται χθόνα.

Μακαρία.

ἐν τῷδε *κἀχόμεσθα σωθῆναι λόγῳ;

Ἰόλαος.

ἐν τῷδε, τᾶλλα γ' εὐτυχῶς πεπραγότες.

Μακαρία.

500 μὴ νυν τρέσης ἔτ' ἐχθρὸν Ἀργεῖον δόρυ·

490. πατρός Brod. for μητρός. 491. χρὴ (bis) Herm. for χρῆν.
 493. σφάζειν Elms. for σφάζειν. 495. Matth. conj. μηχανήμ' εἰρήσομεν.
 498. κἀχόμεσθα Elms. for κεύχόμεσθα.

- ἐγὼ γὰρ αὐτὴ πρὶν κελυσθῆναι, γέρον,
 θνήσκειν ἐτοίμη καὶ παρίστασθαι σφαγῇ.
 τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ
 κίνδυνον ἡμῶν οὐνεκ' αἶρεσθαι μέγαν,
 505 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόρους,
 παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν;
 οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια,
 στένειν μὲν ἰκέτας δαιμόνων καθημένους,
 πατρὸς δ' ἐκείνου φύντας οὐ πεφύκαμεν,
 510 κακοὺς ὁρᾶσθαι· ποῦ τὰδ' ἐν χρηστοῖς πρέπει;
 κάλλιον, οἶμαι, τῆσδ', ἂ μὴ τύχοι ποτέ,
 πόλεως ἀλούσης χεῖρας εἰς ἐχθρῶν πεσεῖν
 κάπειτα δεινὰ πατρὸς οὖσαν εὐγενοῦς
 παθοῦσαν Ἀιδὴν μῆδεν ἦσσαν εἰσιδεῖν.
 515 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονός;
 οὐκ αἰσχυνοῦμαι δῆτ', ἐὰν δὴ τις λέγῃ·
 'Τί δεῦρ' ἀφίκεσθ' ἰκεσίοισι σὺν κλάδοις
 αὐτοὶ φιλοψυχοῦντες; ἔξιτε χθονός·
 κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.'
 520 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων,
 αὐτὴ δὲ σωθεῖσ', ἐλπιδ' εὖ πράξειν ἔχω·
 πολλοὶ γὰρ ἤδη τῇδε προὔδοσαν φίλους·
 τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν
 ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται;
 525 οὔκουν θανεῖν ἄμεινον ἢ τούτων τυχεῖν

504. MSS. αἰρεῖσθαι (Weckl. ἀρασθαι).
 σώσαι.

506. Nauck σφε

- ἀναξίαν; ἄλλη δὲ καὶ πρέπει τινὶ
 μᾶλλον τὰδ', ἥτις μὴ 'πίσημος ὡς ἐγώ.
 ἡγείσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ.
 530 νικᾶτε δ' ἐχθρούς· ἦδε γὰρ ψυχὴ πάρα
 ἐκοῦσα οὐκ ἄκουσα· κάξαγγέλλομαι
 θνήσκειν ἀδελφῶν τῶνδε κάμαντῆς ὕπερ.
 εὔρημα γάρ τοι μὴ φιλοψυχοῦς' ἐγὼ
 κάλλιστον ἡὔρηκ', εὐκλεῶς λιπεῖν βίον.

Χορός.

- 535 φεῦ φεῦ, τί λέξω παρθένου μέγαν λόγον
 κλύων, ἀδελφῶν ἢ πάρος θέλει θανεῖν;
 τούτων τίς ἂν λέξειε γενναίους λόγους
 μᾶλλον, τίς ἂν δράσειεν ἀνθρώπων ἔτι;

Ἰόλαος.

- ὦ τέκνον, οὐκ ἔστ' ἄλλοθεν τὸ σὸν κάρα,
 540 ἀλλ' ἐξ ἐκείνου σπέρμα τῆς θείας φρενὸς
 πέφυκας Ἡρακλῆος· οὐδ' αἰσχύνομαι
 τοῖς σοῖς λόγοισι, τῇ τύχῃ δ' ἀλγύνομαι.
 ἀλλ' ἢ γένοιτ' ἂν ἐνδικοτέρως φράσω·
 πάσας ἀδελφὰς τῆσδε δεῦρο χρή καλεῖν,
 545 κᾶθ' ἢ λαχοῦσα θνησκέτω γένους ὕπερ·
 σὲ δ' οὐ δίκαιον κατθανεῖν ἄνευ πάλου.

529. Weckl. (from Mekler) κατάρχεσθε ξίφει.
 Ἡράκλειος (Bothe Ἡρακλείους πέφυκας).

541. Elms.

Μακαρία.

οὐκ ἂν θάνοιμι τῇ τύχῃ λαχοῦσ' ἐγώ·
 χάρις γὰρ οὐ πρόσσεστι· μὴ λέξης, γέρον.
 ἀλλ' εἰ μὲν ἐνδέχεσθε καὶ βούλεσθέ μοι
 550 χρῆσθαι *προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ
 δίδωμ' ἐκοῦσα τοῖσδ', ἀναγκασθεῖσα δ' οὔ.

Ἰόλαος.

φεῦ·
 ὃδ' αὖ λόγος σοι τοῦ πρὶν εὐγενέστερος·
 κἀκείνος ἦν ἄριστος, ἀλλ' ὑπερφέρεις
 555 τόλμῃ τε τόλμαν καὶ λόγῳ χρηστῷ λόγον.
 οὐ μὴν κελεύω γ' οὐδ' ἀπεννέπω, τέκνον,
 θνήσκειν σ'· ἀδελφοὺς ὠφελεῖς θανούσα σούς.

Μακαρία.

σοφῶς κελεύεις· μὴ τρέσης μιάσματος
 τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.
 560 ἔπου δέ, πρέσβυ· σὴ γὰρ ἐνθανεῖν χερὶ
 θέλω· πέπλοις δὲ σῶμ' ἐμὸν κρύψον παρών·
 ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἴμ' ἐγώ,
 εἴπερ πέφυκα πατρὸς οὐπερ εὖχομαι.

Ἰόλαος.

οὐκ ἂν δυναίμην σὼ παρεστάναι μόρῳ.

550. προθύμῳ Barnes for προθύμως. 557. σ' Reiske from Cod.
 Pal. (Fl. γ').

Μακαρία.

565 σὺ δ' ἀλλὰ τοῦδε χρῆξέ, μὴ μ' ἐν ἀρσένων,
 ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.

Δημοφῶν.

ἔσται τάδ', ὦ τάλαινα παρθένων· ἐπεὶ
 κἀμοὶ τόδ' αἰσχρόν, μὴ σε κοσμεῖσθαι καλῶς,
 πολλῶν ἕκατι, τῆς τε σῆς εὐψυχίας
 570 καὶ τοῦ δικαίου· τλημονεστάτην δὲ σὲ
 πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ.
 ἀλλ' εἴ τι βούλει τούσδε τὸν γέροντά τε,
 χώρει προσειποῦς· ὕστατον πρόσφθεγμα *δὴ.

(Exit DEMOPHON.)

Μακαρία.

ὦ χαῖρε, πρέσβυ, χαῖρε καὶ δίδασκέ μοι
 575 τοιούσδε τούσδε παῖδας εἰς τὸ πᾶν σοφούς
 ὥσπερ σύ, μὴδὲν μᾶλλον· ἀρκέσουσι γάρ.
 πειρῶ δὲ σῶσαι μὴ θανεῖν πρόθυμος ὢν·
 σοὶ παῖδές ἐσμεν· σαῖν χεροῖν τεθράμμεθα.
 ὄρᾳς δὲ κἀμὲ τὴν ἐμὴν ὥραν γάμου
 580 διδοῦσαν ἀντὶ τῶνδε κατθανουμένην. +
 ὑμεῖς δ' ἀδελφῶν ἢ παροῦσ' ὀμιλία,
 εὐδαιμονοῖτε, καὶ γένοιθ' ὑμῖν ὅσων
 ἡμὴ πάροιθε καρδία σφαγήσεται.
 καὶ τὸν γέροντα τὴν τ' ἔσω γραῖαν δόμων

573. δὴ Elms. for μοι (Herm. προσφθεγμάτων). 577. Kirch.
 καί (for μὴ).

- 585 τιμᾶτε πατρὸς μητέρ' Ἀλκμήνην ἐμοῦ
 ξένους τε τούσδε. κὰν ἀπαλλαγὴ πόνων
 καὶ νόστος ὑμῖν εὐρεθῇ ποτ' ἐκ θεῶν,
 μέμνησθε τὴν σώτειραν ὥς θάψαι χρεῶν.
 590 ὑμῖν παρέστην, ἀλλὰ προὔθανον γένους.
 τάδ' ἀντὶ παίδων ἐστὶ μοι κειμήλια
 καὶ παρθενείας, εἴ τι δὴ κάτω χθονός.
 εἴη γε μέντοι μηδέν· εἰ γὰρ ἔξομεν
 κάκεϊ μερίμνας οἱ θανούμενοι βροτῶν,
 595 οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν
 κακῶν μέγιστον φάρμακον νομίζεται.

Ἰόλαος.

- ἀλλ', ὦ μέγιστον ἐκπρέπουσ' εὐψυχία
 πασῶν γυναικῶν, ἴσθι, τιμωτάτη
 καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανούσ' ἔσει πολὺ·
 600 καὶ χαῖρε· δυσφημεῖν γὰρ ἄζομαι θεάν,
 ἥ σὸν κατῆρκεται σῶμα, Δήμητρος κόρην.

(Exit MACARIA. IOLAUS sinks to the ground.)

- ὦ παῖδες, οἰχόμεσθα· *λύεται μέλη
 λύπη· λάβεσθε κείς ἔδραν μ' ἐρείσατε
 αὐτοῦ πέπλοισι τοῖσδε κρίψαντες, τέκνα.
 605 ὥς οὔτε τούτοις ἦδομαι πεπραγμένοις,
 χρησμοῦ τε μὴ κρανθέντος οὐ βιώσιμον·
 μείζων γὰρ ἄτη, συμφορὰ δὲ καὶ τάδε.
 589. Nauck μάλιστα. 602. λύεται Milton for δύεται.

VI. SECOND STASIMON.

Strophe.

Χορός.

- οὔτινά φημι θεῶν ἄτερ δλβιον, οὐ βαρύποτμον
 ἄνδρα γενέσθαι,
 610 οὐδὲ τὸν αὐτὸν ἀεὶ βεβάναι δόμον
 εὐτυχία· παρὰ δ' *ἄλλαν ἄλλα
 μοῖρα διώκει·
 τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισε,
 τὸν δ' *ἀτίταν εὐδαίμονα τεύχει.
 615 μόρσιμα δ' οὔτι φυγεῖν θέμις, οὐ σοφία τις
 ἀπώσεται·
 ἀλλὰ μάταν ὁ πρόθυμος ἀεὶ πόνον ἔξει.

Antistrophe.

- ἀλλὰ σὺ μὴ προπίτνων τὰ θεῶν *φέρε μῆδ'
 ὑπεράλγει
 620 φροντίδα λύπα·
 εὐδόκιμον γὰρ ἔχει θανάτου μέρος
 ἂ μελέα *πρὸ τ' ἀδελφῶν καὶ γᾶς, -
 οὐδ' ἀκλεῆς νιν
 δόξα πρὸς ἀνθρώπων ὑποδέξεται·
 625 ἂ δ' ἀρετὰ βαίνει διὰ μόχθων.
 ἄξια μὲν πατρός, ἄξια δ' εὐγενίας τάδε γίγνεται·
 εἰ δὲ σέβεις θανάτους ἀγαθῶν, μετέχω σοι.

611. ἄλλαν Seidl. for ἄλλον [γ]. 614. ἀτίταν Fix for ἀλήταν (Elms. ἀλάταν). 619. φέρε Elms. for ὑπέρ. 622. πρὸ τ' Barnes for πρὸς.

VII. THIRD EPEISODION.

(Enter SERVANT of Hyllus.)

Θεράπων.

630 ὦ τέκνα, χαίρετ'· Ἰόλεως δὲ ποῦ γέρων
μήτηρ τε πατρὸς τῆσδ' ἔδρας ἀποστατεῖ;

Ἰόλαος.

πάρεσμεν, οἷα δὴ γ' ἐμοῦ παρουσία.

Θεράπων.

τί χρῆμα κεῖσαι καὶ κατηφὲς ὅμ' ἔχεις;

Ἰόλαος.

φροντίς τις ἦλθ' οἰκείος, ἣ *ξυνειχόμεν.

Θεράπων.

635 ἔπαιρέ νυν σεαυτόν, ὄρθωσον κᾶρα.

Ἰόλαος.

γέροντές ἐσμεν κοῦδαμῶς ἐρρώμεθα.

Θεράπων.

ἤκω γε μέντοι χάρμα σοι φέρων μέγα.

Ἰόλαος.

τίς δ' εἶ σύ; ποῦ σοι συντυχὼν ἀμνημονῶ;

Θεράπων.

Ὑλλου πενέστης· οὐ με γινώσκεις ὄρων;

634. ξυνειχόμεν Elms. for ξυνεσχόμεν.

Ἰόλαος.

640 ὦ φίλταθ', ἤκεις ἄρα σωτὴρ νῶν βλάβης;

Θεράπων.

μάλιστα· καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε.

(IOLAUS calls ALCMENA from the temple.)

Ἰόλαος.

ὦ μήτηρ ἐσθλοῦ παιδός, Ἀλκμήνην λέγω,
ἔξελθ', ἄκουσον τούσδε φιλάτους λόγους.

πάλαι γὰρ ὠδίνουσα τῶν ἀφιγμένων

645 ψυχὴν ἐτήκου νόστος εἰ γενήσεται.

(Enter ALCMENA.)

Ἀλκμήνη.

τί χρῆμ' αὐτῆς πᾶν τόδ' ἐπλήσθη στέγος;

Ἰόλαε, μὼν τίς σ' αὖ βιάζεται παρὼν

κῆρυξ ἀπ' Ἀργούς; ἀσθενὴς μὲν ἦ γ' ἐμὴ

ρώμη, τοσόνδε δ' εἰδέναι σε *χρῆ, ξένε,

650 οὐκ ἔστ' ἄγειν σε τούσδ' ἐμοῦ ζώσης ποτέ.

ἦ τὰρ ἐκείνου μὴ νομιζοίμην ἐγὼ

μήτηρ ἔτ'· εἰ δὲ τῶνδε προσθίξει χερσί,

δυοῖν γερόντοις οὐ καλῶς ἀγωνιεῖ.

Ἰόλαος.

θάρσει, γεραιά, μὴ τρέσης, οὐκ Ἀργόθεν

655 κῆρυξ ἀφίκεται πολεμίους λόγους ἔχων.

640. Porson νῶν σωτήρ. 643. Elms. τοῦδε. 649. σε χρῆ
Dobree for σ' ἐχρήν. 652. προσθίξει Elms. for προσθίξεις.

Ἀλκμήνη.

τί γὰρ βοὴν ἔστησας ἄγγελον φόβου;

Ἰόλαος.

σέ, πρόσθε ναοῦ τοῦδ' ὅπως βαίης πέλας.

Ἀλκμήνη.

οὐκ ᾔσμεν ἡμεῖς ταῦτα· τίς γάρ ἐσθ' ὅδε;

Ἰόλαος.

ἤκοντα παῖδα παιδὸς ἀγγέλλει σέθεν.

Ἀλκμήνη.

660 ὦ χαῖρε καὶ σὺ τοῖσδε τοῖς ἀγγέλμασιν.
 ἀτὰρ τί χώρα τῇδε προσβαλὼν πόδα
 ποῦ νῦν ἄπεστι; τίς νιν εἶργε συμφορὰ
 σὺν σοὶ φανέντα δεῦρ' ἐμὴν τέρψαι φρένα;

Θεράπων.

στρατὸν καθίζει τάσσεταί θ' ἐν ἡλθ' ἔχων.

Ἀλκμήνη.

665 τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ.

Ἰόλαος.

μέτεστιν· ἡμῶν δ' ἔργον ἱστορεῖν τάδε.

Θεράπων.

τί δῆτα βούλει τῶν πεπραγμένων μαθεῖν;

657. Brodeau σύ (for σέ).

658. ᾔσμεν Herm. for ἴσμεν.

Ἰόλαος.

πόσον τι πληθὸς συμμάχων πάρεστ' ἔχων;

Θεράπων.

πολλούς· ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.

Ἰόλαος.

670 ἴσασιν, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι.

Θεράπων.

ἴσασιν καὶ δὴ λαὸν ἔστηκεν κέρας.

Ἰόλαος.

ἤδη γὰρ ὥς εἰς ἔργον ὤπλισται στρατός;

Θεράπων.

καὶ δὴ παρήκται σφάγια τάξεων *πέλας.

Ἰόλαος.

πόσον τι δ' ἔστ' ἄπωθεν Ἀργείων δόρυ;

Θεράπων.

675 ὥστ' ἐξορᾶσθαι τὸν στρατηγὸν ἐμφανῶς.

Ἰόλαος.

τί δρῶντα; μὴν τάσσοντα πολεμίων στίχας;

Θεράπων.

ἡκάζομεν ταῦτ'· οὐ γὰρ ἐξηκούομεν.
 ἀλλ' εἰμ' ἐρήμους δεσπότας τοῦμὸν μέρος
 οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν.

673. πέλας Dind. for ἐκάς.

D

Ἰόλαος.

680 κάγωγε σὺν σοί· ταῦτ' ἀγὰρ φροντίζομεν,
φίλοις παρόντες, ὥς ἔοιγμεν, ὠφελεῖν.

Θεράπων.

ἤκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.

Ἰόλαος.

καὶ μὴ μετασχεῖν γ' ἀλκίμου μάχης φίλοις.

Θεράπων.

οὐκ ἔστ' ἐν ὄψει τραῦμα μὴ δρώσης χέρος.

Ἰόλαος.

685 τί δ'; οὐ θένοίμιν καὶ ἐγὼ δι' ἀσπίδος;

Θεράπων.

θένοίς ἄν, ἀλλὰ πρόσθεν αὐτὸς ἂν πέσοις.

Ἰόλαος.

οὐδεὶς ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται.

Θεράπων.

οὐκ ἔστιν, ὦ τᾶν, ἢ ποτ' ἦν ῥώμη σέθεν.

Ἰόλαος.

ἀλλ' οὖν μαχοῦμαι γ' ἀριθμὸν οὐκ ἐλάσσοσι.

Θεράπων.

690 σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις.

680. MSS. ταῦτα. 685-6. MSS. σθένοίμιν, σθένοίς (Nauck θέλοις).

Ἰόλαος.

μή τοί μ' ἔρυκε δρᾶν παρεσκευασμένον.

Θεράπων.

δρᾶν μὲν σύ γ' οὐχ οἶός τε, βούλεσθαι δ' ἴσως.

Ἰόλαος.

ὥς μὴ μενοῦντα τᾶλλα σοι λέγειν πάρα.

Θεράπων.

πῶς οὖν *ὀπλίτης τευχέων ἄτερ φανεί;

Ἰόλαος.

695 ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὅπλα
τοῖσδ', οἷσι χρησόμεσθα κάποδώσομεν
ζῶντες· θανόντας δ' οὐκ ἀπαιτήσιν θεός.
ἀλλ' εἴσιθ' εἴσω κάπο πασσάλων ἐλὼν
ἐνεγχ' ὀπλίτην κόσμον ὥς τάχιστα μοι.
700 αἰσχροὺς γὰρ οἰκούρημα γίγνεται τόδε,
τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλίᾳ μένειν.

(Exit SERVANT.)

Χορός.

λῆμα μὲν οὐπω στόρνυσι χρόνος
τὸ σόν, ἀλλ' ἡβᾶ· σῶμα δὲ φροῦδον.
τί πονεῖς ἄλλως ἢ σὲ μὲν βλάψει,
705 σμικρὰ δ' ὀνήσει πόλιν ἡμετέραν;

693. Kirch. ὥς μ' οὐ. 694. ὀπλίτης Elms. for ὀπλίτας. 696. τοῖσδ',
οἷσι corr. in Cod. Fl. for τοῖσδ' οὖσι.

χρῇ γνωτιμαχεῖν *σὴν ἡλικίαν,
τὰ δ' ἀμήχαν' ἔαν' οὐκ ἔστιν ὅπως
ἦβην κτήσει πάλιν αὖθις.

Ἀλκμήνη.

τί χρῆμα μέλλεις σῶν φρενῶν οὐκ ἔνδον ὦν
710 λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς;

Ἰόλαος.

ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρῇ τούτων μέλειν.

Ἀλκμήνη.

τί δ'; ἦν θάνης σύ, πῶς ἐγὼ σωθήσομαι;

Ἰόλαος.

παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.

Ἀλκμήνη.

ἦν δ' οὖν, δὲ μὴ γένοιτο, χρήσονται τύχη;

Ἰόλαος.

715 οἶδ' οὐ προδώσουσίν σε, μὴ τρέσης, ξένοι.

Ἀλκμήνη.

τοσόνδε γάρ τοι θάρσος, οὐδὲν ἄλλ' ἔχω.

Ἰόλαος.

καὶ Ζηνὶ τῶν σῶν, οἶδ' ἐγώ, μέλει πόνων.

706. σὴν Pors. for τήν.

Ἀλκμήνη.

φεῦ

Ζεὺς ἐξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς·
εἰ δ' ἔστιν ὅστις αὐτὸς οἶδεν εἰς ἐμέ.

(Re-enter SERVANT.)

Θεράπων.

720 ὅπλων μὲν ἤδη τήνδ' ὄρᾳς παντευχίαν,
φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὺν κρύπτων δέμας.
ὥς ἐγγὺς ἀγών, καὶ μάλιστ' Ἀρης στυγεῖ
μέλλοντας· εἰ δὲ τευχέων φοβεῖ βάρος,
νῦν μὲν πορεύου γυμνός, ἐν δὲ τάξεσιν
725 κόσμῳ πυκάζου τῷδ'· ἐγὼ δ' οἶσω τέως.

Ἰόλαος.

καλῶς ἔλεξας· ἀλλ' ἐμοὶ πρόχειρ' ἔχων
τεύχη κόμιζε, χειρὶ δ' ἔνθες ὀξύην,
λαιὸν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.

Θεράπων.

ἦ παιδαγωγεῖν γὰρ τὸν ὀπλίτην χρεών;

Ἰόλαος.

730 ὄρνιθος οὐνεκ' ἀσφαλῶς πορευτέον.

Θεράπων.

εἴθ' ἦσθα θνητὸς δρᾶν ὅσον πρόθυμος εἶ.

721. σὺν κρύπτων Dobr. for συγκρύπτων.

Ἰόλαος.

ἔπειγε· λειφθεὶς δεινὰ πείσομαι μάχης.

Θεράπων.

σύ τοι βραδύνεις, οὐκ ἐγώ, δοκῶν τι δρᾶν.

Ἰόλαος.

οὔκουν ὀρᾶς μου κῶλον ὥς ἐπείγεται;

Θεράπων.

735 ὀρῶ δοκοῦντα μᾶλλον ἢ σπεύδοντά σε.

Ἰόλαος.

οὐ ταῦτ' ἀλέξεις, ἡνίκ' ἂν λεύσσης μ' ἐκεῖ.

Θεράπων.

τί δρῶντα; βουλοίμην δ' ἂν εὐτυχοῦντά γε.

Ἰόλαος.

δι' ἄσπίδος *θείνοντα πολεμίων τινά.

Θεράπων.

εἰ δὴ ποθ' ἤξομέν γε· τοῦτο γὰρ φόβος.

Ἰόλαος.

φεῦ.

740 εἴθ', ὦ βραχίων, οἷον ἠβήσαντά σε
μεμνήμεθ' ἡμεῖς, ἡνίκα ξὺν Ἡρακλεῖ
Σπάρτην ἐπόρθεις, σύμμαχος γένοιό μοι
τοιούτος· οἷος ἂν τροπὴν Εὐρυσθέως

738. θείνοντα Elms. for θένοντα. 743. Barnes οἷος.

θείην, ἐπεὶ τοι καὶ κακὸς μένειν δόρυ.

745 ἔστιν δ' ἐν ὄλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον,
εὐψυχίας δόκησις· οἴμεσθα γὰρ
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς.

(Exit IOLAUS with the Servant.)

VIII. THIRD STASIMON.

Strophe I.

Χορός.

γᾶ καὶ παννύχιος σελάνα
καὶ λαμπρόταται θεοῦ

750 φασίμβροτοι αὐγαί,
ἀγγελίαν μοι *ἐνέγκαιτ',
ἰαχήσατε δ' οὐρανῷ
καὶ παρὰ θρόνον ἀρχέταν
*γλαυκᾶς τ' ἐν Ἀθήνας.

755 μέλλω τᾶς πατριώτιδος γᾶς,
μέλλω περὶ καὶ δόμων,
ἰκέτας ὑποδεχθεῖς,
κίνδυνον πολὶφ' τεμεῖν σιδάρω.

Antistrophe I.

δεινὸν μὲν πόλιν ὥς Μυκήνας

760 εὐδαίμονα καὶ δορὸς

744. Nauck θείμην. 750. Musgt. φασίμβρότου. 751. ἐνέγκαιτ' Herm. for ἐνέγκατ'. 754. γλαυκᾶς . . . Ἀθήνας Schaefer for γλαυκᾶ . . . Ἀθήνα. 756. Cod. Pal. καὶ περὶ, Fl. περὶ τῶν (Weckl. περὶ δαιμόνων).

πολυαίνεται ἀλκᾷ
μῆνιν ἐμᾷ χθονὶ κεύθειν
κακὸν δ' ὧ πόλις, εἰ ξέγους
ἰκτῆρας παραδώσομεν

765 *κελεύσασιν Ἄργους.

Ζεὺς μοι σύμμαχος, οὐ φοβοῦμαι,

Ζεὺς μοι χάριν ἐνδίκως

ἔχει· οὔποτε θνατῶν

*ἦσους [δαίμονες] ἔκ γ' ἐμοῦ φανοῦνται.

Strophe I.

770 ἀλλ', ὦ πότνια, σὸν γὰρ οὐδας
γᾶς σὸν καὶ πόλις, ἄς σὺ μάτηρ
δέσποινά τε καὶ φύλαξ,

πόρευσον ἄλλα τὸν οὐ δίκαιως —

τᾷδ' ἐπάγοντα *δορυσσόγητα

775 στρατὸν Ἀργόθεν· οὐ γὰρ ἐμᾷ γ' ἀρετᾷ
δίκαιός εἰμ' ἐκπεσεῖν μελάρων.

Antistrophe II.

ἐπεὶ σοι πολύθυστος αἰεὶ

τιμὰ κραινεται, οὐδὲ λάθει

μηνῶν φθινὰς ἀμέρα,

780 νέων τ' αἰοδαὶ χορῶν τε μολπαί.

765. κελεύσασιν Ἄργους Reiske for καὶ λεύσιμον Ἄργος (Steph. ἄλλος). 769. MSS. ποτ' ἂν εἴτ' ἐμοῦ [δαίμονες] ἔκ γ' ἐμοῦ Kirch. παρ' ἐμοὶ θεοί Dind. 774. δορυσσόγητα Dind. for δορύσσοντα (δορύσσοντα). 777. ἐπεὶ Herm. for ἀλλ' ἐπὶ (ἐπεὶ), πολύθυστος Dind. for πολύθυτος. 778. λήθει Fl. (al. κεύθει).

ἀνεμόεντι δὲ *γᾶς ἐπ' ὄχθῳ
ὀλολύγματα παννυχίαις ὑπὸ παρ-
θένων ἰαχεῖ προδῶν κρότοισιν.

IX. FOURTH EPEISODION.

(Enter SERVANT from the battle-field.)

Θεράπων.

δέσποινα, μύθους σοί τε συντομωτάτους
785 κλύειν ἐμοί τε τῷδε καλλίστους φέρω.
νικῶμεν ἐχθροὺς καὶ τροπαῖ' ἰδρύεται
παντευχίαν ἔχοντα πολεμίων σέθεν.

Ἀλκμήνη.

ὦ φίλταθ', ἦδε σ' ἡμέρα διήλασεν
ἡλευθερώσθαι τοῖσδε τοῖς ἀγγέλμασιν.

790 μιᾶς δέ μ' οὔπω συμφορᾶς ἐλευθεροῖς·
φόβος γὰρ εἰ μοι ζῶσιν οὖς ἐγὼ θέλω.

Θεράπων.

ζῶσιν μέγιστόν γ' εὐκλεεῖς κατὰ στρατόν.

Ἀλκμήνη.

ὁ μὲν γέρων *οὔν ἔστιν Ἰόλεως *ἔτι;

Θεράπων.

μάλιστα· πράξας γ' ἐκ θεῶν κάλλιστα δῆ.

781. δὲ γᾶς Nauck for δ' ἐπ' (δὲ γ' ἐπ') ὄχθῳ. 788. Reiske διήρυσεν. 793. οὔν Jacobs for οὐκ. ἔτι Elms. for ὅδε.

Ἀλκμήνη.

795 τί δ' ἔστι; μὴν τι κεδνὸν ἡγωνίζετο;

Θεράπων.

νέος μεθέστηκ' ἐκ γέροντος αὐθις αὖ.

Ἀλκμήνη.

θαυμάστ' ἔλεξας· ἀλλά σ' εὐτυχῇ φίλων
μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.

Θεράπων.

εἰς μου λόγος σοι πάντα *σημανεῖ τάδε.

800 ἐπεὶ γὰρ ἀλλήλοισιν ὀπλίτην στρατὸν
κατὰ στόμ' ἐκτείνοντες ἀντετάξαμεν,
ἐκβὰς τεθρίππων Ὑλλος ἀρμάτων πόδα
ἔστη μέσοισιν ἐν μεταιχμίοις δορός.

κάπειτ' ἔλεξεν Ὑλλοῦ στρατῆγ' ὃς Ἀργόθεν

805 ἦκεις, τί τήνδε γαῖαν οὐκ εἶδασαμεν;
καὶ τὰς Μυκήνας οὐδὲν ἐργάσει κακὸν
ἀνδρὸς στέρησας· ἀλλ' ἐμοὶ μόνος μόνῳ
μάχην συνάψας, ἢ κτανὼν ἄγου λαβῶν
τοὺς Ἡρακλείους παῖδας ἢ θανὼν ἐμοὶ

810 τιμὰς πατρώους καὶ δόμους ἔχειν ἄφες.
στρατὸς δ' ἐπήνεσ', εἰς τ' ἀπαλλαγὸς πόγων
καλῶς λελέχθαι μῦθον εἴς τ' εὐψυχίαν.
ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεὶς λόγων
οὔτ' αὐτὸς αὐτοῦ δειλίαν στρατηγὸς ὦν,

799. σημανεῖ Elms. for σημαίνει.

815 ἔλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορός,
ἀλλ' ἦν κάκιστος· εἴτα τοιοῦτος γεγώς
τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.
Ὑλλος μὲν οὖν ἀπώχετ' εἰς τάξιν πάλιν
μάντεις δ' ἐπειδὴ μονομάχου δι' ἀσπίδος

820 διαλλαγὰς ἔγνωσαν οὐ τελουμένας,
ἔσφαζον, οὐκ ἔμελλον, ἀλλ' ἀφίσταν
λαιμῶν βροτείων εὐθὺς οἷριον φόνον.
οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων
πλευραῖς ἐκρυπτον πλευρ'. Ἀθηναίων δ' ἀναξ

825 στρατῷ παρήγγειλ' οἷα χρὴ τὸν εὐγενῆ
Ὑλλοῦ ξιμπολῖται, τῇ τε βοσκούσῃ χθονὶ
καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεῶν.
ὁ δ' αὖ τό τ' Ἀργος μὴ κατασχῆναι *θέλειν
καὶ τὰς Μυκήνας συμμάχους ἐλίσσεται.

830 ἐπεὶ δ' ἐσήμην' ὄρθιον Τυρσηνικῇ
σάλπιγγι καὶ συνῆψαν ἀλλήλοισι μάχην,
πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,
πόσον τινὰ στεναγμὸν οἰμωγῇν ὁ ὁμοῦ;
τὰ πρῶτα μὲν ἰὺν πίτυλος Ἀργείου δορὸς

835 ἐρρήξαθ' ἡμᾶς· εἴτ' ἐχώρησαν πάλιν.
τὸ δεύτερον δὲ ποὺς ἐπαλλαχθεὶς ποδί,
ἀνὴρ δ' ἐπ' ἀνδρὶ στήν ἐκαρτέρει μάχῃ·
πολλοὶ δ' ἐπιπτον, ἦν δὲ *δύο κελεύσματα·
Ὑλλοῦ τὰς Ἀθήνας, ὧ τὸν Ἀργείων γύην

824. Elms. πλευροῖς. 828. θέλειν Reiske for θέλων. 838.
δύο κελεύσματα L. Dind. for τοῦ κελεύματος.

- 840 σπείροντες, οὐκ ἀρήξετ' αἰσχύνῃν πόλει ;
 μύλις δὲ πάντα δρῶντες οὐκ ἄτερ πόνων
 ἐτρεψάμεσθ' Ἀργεῖον εἰς φυγὴν δόρυ.
 κἀνταῦθ' ὁ πρέσβυς Ἰλλων ἐξορμώμενον
 ἰδὼν, ὀρέξας ἰκέτευσε δεξιᾶν
- 845 Ἰόλαος ἐμβῆσαι νιν ἵππειον δίφρον.
 λαβὼν δὲ χερσὶν ἡνίας Εὐρυσθέως
 πῶλοις ἐπεῖχε. τὰπὸ τοῦδ' ἤδη κλύων
 *λέγοιμ' ἂν ἄλλων, δεῦρο δ' αὐτὸς εἰσιδὼν.
 Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον
- 850 δίας Ἀθάνας ἄρμ' ἰδὼν Εὐρυσθέως,
 ἡράσαθ' Ἡβῇ Ζηνὶ θ', ἡμέραν μίαν
 νέος γενέσθαι ἀποτίσασθαι δίκην
 ἐχθροῦς. κλύειν δὲ θαύματος πάρεστί σοι.
 δισσὴ γὰρ ἀστέρ' ἵππικοῖς *ἐπὶ ζυγοῖς
- 855 σταθέντ' ἔκρυψαν ἄρμα λυγαῖφ νέφει
 σὸν δὲ λέγουσι παῖδά γ' οἱ σοφώτεροι
 Ἡβην θ'· ὁ δ' ὄρφνης ἐκ δυσαιθρίου νέων
 βραχιόνων ἔδειξεν ἡβητὴν τύπον.
 αἰρεῖ δ' ὁ κλεινὸς Ἰόλεως Εὐρυσθέως
- 860 τέτρωρον ἄρμα πρὸς πέτραις Σκειρωνίσι.
 δεσμοῖς τε δῆσας χεῖρας ἀκροθίνιον
 κάλλιστον ἤκει τὸν στρατηλάτην ἄγων
 τὸν ὄλβιον πάραιθε· τῇ δὲ νῦν τύχῃ
 βροτοῖς ἅπασι λαμπρὰ κηρύσσει μαθεῖν,

848. λέγοιμ' ἂν ἄλλων Valckn. for λέγοι μὲν ἄλλος. 854. ἐπὶ
 Reiske for ὑπὸ. 856. Reiske θ' (for γ').

- 865 τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν, πρὶν ἂν
 θανόντ' ἴδῃ τις· ὥς ἐφήμεροι τύχαι.

Χορός.

ὦ Ζεῦ τροπαῖε, νῦν ἐμοὶ δεινοῦ φόβου
 ἐλεύθερον πάρεστιν ἡμαρ εἰσιδεῖν.

Ἀλκμήνη.

- ὦ Ζεῦ, χρόνῳ μὲν τὰμ' ἐπεσκέψω κακά,
 870 χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω
 καὶ παῖδι τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὼ
 θεοῖς ὀμιλεῖν νῦν ἐπίσταμαι σαφῶς.
 ὦ τέκνα, νῦν δὴ νῦν ἐλεύθεροι πόνων,
 ἐλεύθεροι δὲ τοῦ κακῶς ὄλουμένου
- 875 Εὐρυσθέως ἔσεσθε καὶ πόλιν πατρὸς
 ὄψεσθε, κλήρους δ' ἐμβατεύσετε χθονὸς
 καὶ θεοῖς πατράοις θύσεθ', ὧν ἀπειργμένοι
 ξένοι πλανήτην εἶχετ' ἄθλιον βίον.
 ἀτὰρ τί κεῦθων Ἰόλεως σοφὸν ποτε
- 880 Εὐρυσθέως ἐφείσαθ' ὥστε μὴ κτανεῖν
 λέξον· παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε,
 ἐχθροὺς λαβόντα μὴ ἀποτίσασθαι δίκην.

Θεράπων.

- τὸ σὸν προτιμῶν, ὥς νιν ὀφθαλμοῖς ἴδοις
 *κρατοῦσα καὶ σῇ δεσποτούμενον χερί.
 885 οὐ μὲν ἐκόντα γ' αὐτόν, ἀλλὰ πρὸς βίαν

884. κρατοῦσα Reiske for κρατοῦντα.

ἔξευξ' ἀνάγκη· καὶ γὰρ οὐκ ἐβούλετο
 ζῶν εἰς σὺν ἐλθεῖν ὄμμα καὶ δοῦναι δίκην.
 ἀλλ' ὦ γεραιά, χαῖρε καὶ μέμνησό *μοι
 ὃ πρῶτον εἶπας, ἡνίκ' ἤρχόμην λόγου,
 890 *ἐλευθερώσειν μ'. ἐν δὲ τοῖς τοιοῖσδε χρῆ
 ἀψευδὲς εἶναι τοῖσι γενναίοις στόμα.

X. FOURTH STASIMON.

Χορός.

Strophe I.

ἔμοι χορὸς μὲν ἡδύς, εἰ λίγεια
 λωτοῦ χάρις *εἰνὶ δαιτί,
 εἴη δ' εὐχαρις Ἀφροδίτα·
 895 τερπνὸν δέ τι καὶ φίλων ἄρ'
 εὐτυχίαν ἰδέσθαι
 τῶν πάρος οὐ δοκούντων.
 πολλὰ γὰρ τίκτει
 Μοῖρα τελεσσιδώτειρ'
 900 Αἰὼν τε *Κρόνου παῖς.

Antistrophe I.

ἔχεις ὁδὸν τιν', ὦ πόλις, δίκαιον·
 οὐ χρεὶ ποτε τόδ' ἀφελέσθαι,

888. μοι Reiske for μου. 890. ἐλευθερώσειν Pors. for ἐλευθέρωσον.
 893. MSS. ἐν δαί Dind. and Cant. εἰνὶ δαιτί (Heim. ἐν δὲ δαίτες,
 Weckl. ἐστ' ἐπὶ δαιτί· ἡδεῖα δ'). 895. Dind. ἄρ' (for ἄρ'). 900.
 Κρόνου Mus. for χρόνου. 902. Weckl. τοῦτ' (MSS. τοῦδ').

τιμᾶν θεούς· ὃ δὲ μή σε φάσκων
 ἐγγὺς μανιῶν ἐλαύνει,
 905 δεικνυμένων ἐλέγχων
 τῶνδ' ἐπίσημα γάρ τοι
 θεὸς παραγγέλλει,
 τῶν ἀδίκων παραιρῶν
 φρονήματος ἀεί.

Strophe II.

910 ἔστιν ἐν οὐρανῷ βεβακώς
 τεὸς γόνος, ὦ γεραιά·
 φεύγει λόγον ὡς τὸν Ἀἶδα
 δόμον κατέβα πυρὸς
 δεινᾷ φλογὶ σῶμα δαισθεῖς·
 915 Ἥβας τ' ἐρατὸν χροῖζει
 λέχος χρυσέαν κατ' αὐλάν.
 ὦ Ὑμέναιε, δισσοὺς
 παῖδας Διὸς ἡξίωσας.

Antistrophe II.

συμφέρεται τὰ πολλὰ πολλοῖς·
 920 καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν
 λέγουσ' ἐπικούρον εἶναι,
 καὶ τούσδε θεᾶς πόλις
 καὶ λαὸς ἔσωσε κείνας,
 ἔσχεν δ' *ὕβριν ἀνδρός, ᾧ θυ-

911. MSS. θεός. 912. Elms. φεύγω. 924. ὕβριν Heath for ὕβρεις.

925 μὸς ἦν πρὸ δίκας *βίαιος.
μήποτ' ἐμοὶ φρόνημα
ψυχὰ τ' ἀκόρεστος εἴη.

XI. EXODUS.

(Enter MESSENGER with EURYSTHEUS bound.)

*ΑΓΓΕΛΟΣ.

δέσποιν', ὄρᾳς μὲν, ἀλλ' ὅμως εἰρήσεται,
Εὐρυσθέα σοι τόνδ' ἄγοντες ἤκομεν,
930 ἄελπτον ὄψιν τῷδ' οὐχ ἦσσαν τυχεῖν·
οὐ γάρ ποτ' ἠὔχει χεῖρας ἔξεσθαι σέθεν,
οὔτ' ἐκ Μυκηνῶν *πολυπόνῳ σὺν ἀσπίδι
ἔστειχε μείζον τῆς δίκης φρόνων πολύ,
πέρσων Ἀθάνας. ἀλλὰ τὴν ἐναντίαν
935 δαίμων ἔθηκε καὶ μετέστησεν τύχην.
"Υλλος μὲν οὖν ὃ τ' ἐσθλὸς Ἰόλεως βρέτας
Διὸς τροπαίου καλλίνικον *ἵστασαν·
ἐμοὶ δὲ πρὸς σὲ τόνδ' ἐπιστέλλουσ' ἄγειν,
τέρψαι θέλοντες σὴν φρέν'. ἐκ γὰρ εὐτυχοῦς
940 ἡδιστον ἐχθρὸν ἄνδρα δυστυχοῦνθ' ὄραν.

*ΑΛΚΜΗΝΗ.

ὦ μῖσος, ἦκεις; εἰλέ σ' ἡ Δίκη χρόνῳ;
πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κᾶρα

925. βίαιος Musgr. for βιαιός. 932. MSS. πολυπόνων σὺν
ἀσπίσιν (Elms. πολυπόνους). 933. Ald. τύχης, Jacobs πόλιν.
937. ἵστασαν Elms. for ἵστασαν.

καὶ τλήθι τοὺς σοὺς προσβλέπειν *ἐναντίον
ἐχθροῦς· κρατεῖ γὰρ νῦν γε κού κρατεῖς ἔτι.
945 ἐκείνος εἰ σύ, βούλομαι γὰρ εἰδέναι,
ὅς πολλὰ μὲν τὸν ὄνθ' ὅπου 'στὶ νῦν ἐμὸν
παῖδ' ἡξίωσας, ὦ πανοῦργ', ἐφυβρίσαι·
τί γὰρ σὺ κείνον οὐκ ἔτλης καθυβρίσαι;
ὅς καὶ παρ' Ἀἰδὴν ζῶντά νιν κατήγαγες·
950 ὕδρας λέοντάς τ' ἐξαπολλύναι λέγων
ἔπεμπες. ἄλλα δ' οἱ ἐμηχανῶ κακὰ
σιγῶ· μακρὸς γὰρ μῦθος ἂν γένοιτό μοι.
κούκ ἤρκεσέν σοι ταῦτα τολμήσαι μόνον,
ἀλλ' ἐξ ἀπάσης κάμῃ καὶ τέκν' Ἑλλάδος
955 ἤλαυνες ἰκέτας δαιμόνων καθημένους,
τοὺς μὲν γέροντας, τοὺς δὲ νηπίους ἔτι.
ἀλλ' ἠῦρες ἄνδρας καὶ πόλισμ' ἐλεύθερον,
οἳ σ' οὐκ ἔδεισαν. δεῖ σε κατθανεῖν κακῶς,
καὶ κερδανεῖς ἅπαντα· χρὴ γὰρ οὐχ ἅπαξ
960 θνήσκειν σὲ πολλὰ πῆματ' ἐξειργασμένον.

*ΑΓΓΕΛΟΣ.

οὐκ ἔστ' ἀνυστὸν τόνδε σοι κατακτανεῖν.

*ΑΛΚΜΗΝΗ.

ἄλλως ἄρ' αὐτὸν αἰχμάλωτον εἴλομεν.
εἵργει δὲ δὴ τίς τόνδε μὴ θανεῖν νόμος;

*ΑΓΓΕΛΟΣ.

τοῖς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.

943. ἐναντίον Elms. for ἐναντίους. 959. Reiske χρῆν (for χρῆ).

Ἀλκμήνη.

965 τί δὴ τόδ' ; ἐχθροὺς τοισίδ' οὐ καλὸν κτανεῖν ;

Ἀγγελος.

οὐχ ὄντιν' ἂν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.

Ἀλκμήνη.

καὶ ταῦτα δόξανθ' ὧς ἔξηνέσχετο ;

Ἀγγελος.

χρῆν δ' αὐτόν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί.

Imperfects.

Ἀλκμήνη.

χρῆν τόνδε μὴ ζῆν μηδὲ *φῶς ὄραν ἔτι.

Ἀγγελος.

970 τότ' ἡδικήθη πρῶτον οὐ θανὼν ὁδε.

Ἀλκμήνη.

οὐκ οὔν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην ;

Ἀγγελος.

οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι.

Ἀλκμήνη.

ἐγωγε· καίτοι φημι καμ' εἶναι τινα.

Ἀγγελος.

πολλὴν ὑφέξεις μέμψιν, εἰ δράσεις τόδε.

969. Weckl. χρῆ, MSS. μῆδ' ὄραν φάος ἔτι, Musgr. μῆδ' φῶς ὄραν ἔτι (Barnes μῆδ' ὄραν φάος τόδε, Nauck μῆδ' ἔτ' εἰσορᾶν φάος).

Ἀλκμήνη.

975 φιλῶ πόλιν τήνδ' οὐδὲν ἀντιλεκτέον.

τοῦτον δ', ἐπεὶ περ χεῖρας ἤλθεν εἰς ἐμάς,

οὐκ ἔστι θνητῶν ὅστις ἐξαιρήσεται.

πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἂν θέλῃ

καὶ τὴν φρονοῦσαν μείζον ἢ γυναῖκα χρῆ

980 λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράζεται.

Χορός.

δεινόν τι καὶ συγγνωστόν, ὦ γυναῖ, σ' ἔχει
νεῖκος πρὸς ἄνδρα τόνδε, γινώσκω καλῶς.

Εὐρυσθεύς.

γύναι, σάφ' ἴσθι μὴ με θωπεύσοντά σε, *λαττα*
μῆδ' ἄλλο μῆδεν τῆς ἐμῆς ψυχῆς πέρι

985 λέξονθ' ὅθεν χρῆ δειλίαν ὀφλεῖν τινα.

ἐγὼ δὲ νεῖκος οὐχ ἐκὼν τόδ' ἡράμην·

ἦδη γε σοὶ μὲν αὐτανέψιος γεγώς,

τῷ σῷ δὲ παιδὶ συγγενὴς Ἡρακλέει·

990 ἄλλ' εἴτ' ἔχρηξον εἴτε μὴ, θεὸς γὰρ ἦν,

Ἡρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον.

ἐπεὶ δ' ἐκείνῳ δυσμένειαν ἡράμην

κάγων ἀγῶνα τόνδ' ἀγωνιούμενος,

πολλῶν σοφιστῆς πημάτων ἐγινόμεν

καὶ πόλλ' ἔτικτον νυκτὶ συνθακῶν ἀεί-

982. Nauck μῖσος.

988. Ἡρακλέει Elms. for Ἡρακλεί.

E 2

H. Allison

- 995 ὅπως διώσας καὶ κατακτείνας ἐμοὺς
 ἔχθρους τὸ λοιπὸν μὴ συνοικοίην φόβῳ,
 εἰδὼς μὲν οὐκ ἀριθμὸν ἀλλ' ἐτητύμῳς
 ἄνδρ' ὄντα τὸν σὸν παῖδα καὶ γὰρ ἔχθρὸς ὦν
 ἀκούσεται *τά γ' ἐσθλὰ χρηστὸς ὦν ἀνήρ.
 1000 κείνου δ' ἀπαλλαχθέντος οὐκ ἐχρῆν μ' ἄρα -
 μισούμενον πρὸς τῶνδε καὶ ξυνειδῶτα
 ἔχθραν πατρός, πάντα κινήσαι πέτρον,
 κτείνοντα κάκβάλλοντα καὶ τεχνώμενον;
 τοιαῦτα δρῶντι τὰ μ' ἐγίγνετ' ἀσφαλῆ.
 1005 οὐκουν σύ γ' ἂν λαβοῦσα τὰς ἐμὰς τύχας -
 ἔχθρου λέντος *δυσμενῆ βλαστήματα
 ἥλαυνες ἂν κακοῖσιν, ἀλλὰ σωφρόνως
 εἴσας οἰκεῖν Ἄργος· οὐτὶν ἂν πίθοις.
 νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε
 1010 πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις
 οὐχ ἄγνός εἰμι τῷ κτανόντι κατθανών·
 πόλις δ' ἀφῆκε σωφρονούσα, τὸν θεὸν
 μείζον τίουσα τῆς ἐμῆς ἔχθρας πολύ.
 ἃ γ' εἶπας ἀντήκουσας· ἐντεῦθεν δὲ χρῆ
 1015 τὸν προστρόπαιον τόν τε γενναῖον καλεῖν,
 οὕτω γε μέντοι τὰ μ' ἔχει· θανεῖν μὲν οὐ
 χρήζω, λιπὼν δ' ἂν οὐδὲν ἀχθοίμην βίον.

995. Elms. from Ald. δηώσας. 999. Cant. τὰ γ' ἐσθλὰ, MSS.
 ἀκούσεται γ' ἐσθλά. 1006. δυσμενῆ Steph. for δυσγενῆ. 1011.
 Elms. κατθανεῖν. 1014. MSS. πρὸς ἃ γ', Herm. ἃ γ' εἶπας (Elms.
 προσεῖπας).

Χορός.

παραινέσαι σοι σμικρόν, Ἀλκμήνη, θέλω,
 τὸν ἄνδρ' ἀφεῖναι τόνδ', ἐπεὶ πόλει δοκεῖ.

Ἀλκμήνη.

1020 τί δ', ἦν θάνῃ τε καὶ πόλει πιθώμεθα;

Χορός.

τὰ λῶστ' ἂν εἴη· πῶς τὰδ' οὖν γενήσεται;

Ἀλκμήνη.

ἐγὼ διδάξω ῥαδίως· κτανοῦσα γὰρ
 τόνδ' εἶτα νεκρὸν τοῖς μετελθοῦσιν φίλων
 δώσω· τὸ γὰρ σῶμ' οὐκ ἀπιστήσω χθονί,
 1025 οὗτος δὲ δώσει τὴν δίκην θανὼν ἐμοί.

Εὐρυσθεύς.

κτεῖν', οὐ παραιτοῦμαί σε· *τῇδε δὲ πτόλιν,
 ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν,
 χρησμῷ παλαιῷ Δοξίου δωρήσομαι,
 δς ἀφελήσει μείζον ἢ δοκεῖν χρόνῳ.
 1030 θανόντα γάρ με θάψεθ' οὐ τὸ μόρσιμον,
 δίας πάροιθε παρθένου Παλληνίδος.
 καὶ σοὶ μὲν εὖνους καὶ πόλει σωτήριος
 μέτοικος αἰεὶ κείσομαι κατὰ χθονός,
 τοῖς τῶνδε δ' ἐγγόνιοις πολεμιώτατος,
 1035 ὅταν μὲν λωσι δεῦρο σὺν πολλῇ χερὶ

1026. τῇδε δὲ πτόλιν Elms. for τὴν δὲ δὴ πόλιν. 1029. μείζον
 Elms. for μείζον. 1030. Nauck θάψαθ'.

χάριν προδόντες τήνδε· τοιούτων ξένων
 προύστητε. πῶς οὖν ταῦτ' ἐγὼ πεπυσμένος
 δεῦρ' ἦλθον, ἀλλ' οὐ χρησμὸν *ἡδούμην θεοῦ;
 Ἦραν νομίζων θεσφάτων κρείσσω πολὺ
 1040 κούκ ἂν προδοῦναί μ'. ἀλλὰ μήτε μοι χοὰς
 μήδ' αἰμ' ἐάσης εἰς ἐμὸν στάξαι *τάφον.
 κακὸν γὰρ αὐτοῖς νόστον ἀντὶ τῶνδ' ἐγὼ
 δώσω· διπλοῦν δὲ κέρδος ἔξετ' ἐξ ἐμοῦ,
 ὑμᾶς τ' ὀνήσω τούσδε τε βλάβῃω θανών.

Ἀλκμήνη.

1045 τί δῆτα μέλλετ', εἰ πόλει σωτηρίαν
 κατεργάσασθαι τοῖσί τ' ἐξ ὑμῶν χρεῶν,
 κτείνειν τὸν ἄνδρα τόνδ', ἀκούοντες τάδε;
 δείκνυσι γὰρ κέλευθον ἀσφαλεστάτην.
 ἐχθρὸς μὲν *ἄνῃρ, ὠφελεῖ δὲ κατθανών.
 1050 κομίζετ' αὐτόν, δμῶες, εἴτα χρὴ κυσὶ
 δοῦναι κτανόντας· μὴ γὰρ ἐλπίσης ὅπως
 αὐθις πατρώας ζῶν ἐμ' ἐκβαλεῖς χθονός.

Χορός.

*ταῦτὰ δοκεῖ μοι, στείχετ', ὅπαδοί.
 τὰ γὰρ ἐξ ἡμῶν
 1055 καθαρῶς ἔσται βασιλεῦσιν.

1038. ἡδούμην Musgr. for ἡρόμην. 1041. Kirch. ἐάσητ'. τάφον
 Heath for τύπον. 1049. ἄνῃρ Elms. for ἄνῃρ. 1053. ταῦτα
 Heath for ταῦτα.

PART 2

Clarendon Press Series

EURIPIDIS
HERACLEIDAE

EDITED

WITH INTRODUCTION AND NOTES

BY

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*Editor of 'Luciani Vera Historia,' 'Cebetis Tabula,' 'Euripidis Alceste,'
'Helena,' 'Iphigenia in Tauris,' 'Vergili Bucolica' &c.*

PART II.—NOTES

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NOTES.

IN the first part of this Prologue Iolaus narrates the fortunes of the Heracleidae up to the point where the action of the play begins. At l. 55 the prologue passes into a dialogue with Copreus, the herald of Eurystheus, which is continued to l. 72, where the Chorus enter.

ll. 1-54. IOLAUS. '*Some men live for their neighbours' benefit, others only for their own. This I hold for a truth, once the comrade of Heracles, and now the guardian of his children, wanderers with me throughout the world. For Eurystheus has driven us forth, persecuting us from city to city with threats of Argive vengeance. Thus for their father's sake I share their sufferings. And now are we come to the altar of Marathon, where Theseus' sons, lords of Athens hold sway. Alcmena, the mother of Heracles, is with his daughters within the temple; while Hyllus with his elder brethren is gone to seek another place of refuge, if we be forced hence. Cling to me, my children, for I see the herald of Eurystheus approaching, to drive us abroad once more. (To COPREUS): A plague on thee, messenger of ill, and on him that sent thee hither.*

ll. 1-8. This play (like the *Orestes* and the *Trachiniae* of Sophocles) opens with a general statement applied to a particular instance. Here the unselfish 'righteous' man is Iolaus himself, while the grasping selfish character is represented in Eurystheus.

l. 2. Either make *δίκαιος* the predicate, 'one man is by nature just (considerate) to his neighbours,' or translate 'the just man is born for the good of his neighbours,' i. e. is inclined by nature to benefit them. The latter way is best, as it avoids an awkward pause after *ὁ μὲν*, which naturally runs in agreement with *δίκαιος*. The former however brings out rather more strongly the contrast between the two types of character. Lucan, in the *Pharsalia* 2. 383, says of Cato 'non sibi sed toti genitum se credere mundo.'

l. 3. *εἰς κέρδος ἀνεμμένον*, 'cager after (lit. let loose upon) gain.' Compare ll. 924-927. This construction with *εἰς* (*ēs*) is common in Herodotus, e. g. 2. 167 *τοὺς ἐς τὸν πόλεμον ἀνεμμένους*.

l. 4. *συναλλάσσειν* = *δμλεῖν* (intrans.), 'in social intercourse.' Compare Soph. *Oed. Tyr.* 1130 *ἢ συναλλάξας τί πω*; '(was it) from having had any dealings with him?'

1. 5. οὐ λόγῳ, 'not by hearsay alone' but by experience, ἀλλ' ἔργῳ being implied. Compare Hdt. 5. 24 οὐ λόγοισι ἀλλ' ἔργοισι οἶδα μαθάν; and the incessant contrast between λόγῳ and ἔργῳ in Thucydides.

1. 6. γάρ = 'for instance' as in 1. 303. αἰδοῖ (compare 43, 101, 460), is that 'self-respect' which leads a man to regard the feelings of others. It is noted as a special mark of good breeding in *Alc.* 601 τὸ γὰρ εὐγενὲς ἐκφέρεται ('has a tendency') πρὸς αἰδῶ. τὸ συγγενές (1. 240), 'the claims of kinship.'

1. 7. ἐξόν, 'though it was in my power,' the so-called accus. absolute, really an acc. of respect or attendant circumstances and equivalent to an adverbial clause. Similarly παρόν, δέον, τυχόν, δόξαν (δοκῆσαν 1. 186), also ὄν with adjectives, as δίκαιον ὄν, etc.

1. 8. εἰς ἀνὴρ strengthens the superl. πλείστον, = εἰς πάντων, 'the one man (in the world) who,' etc. Compare Soph. *Trach.* 460 πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ, 'Heracles had more wives than any other man.' [Sometimes the εἰς is omitted, as in *Oed. Col.* 563 πλείστ' ἀνὴρ . . . ἤθλησα κινδυνεύματα.] So in Latin *unus*; compare Plaut. *Truc.* 2. 1. 39 'est huic *unus* servus violentissimus.'

11. 9, 10. κατ' οὐρανὸν ναίει. Compare 1. 910. Young children are compared to a brood under the protection of the parent bird. Compare 1. 239, *Androm.* 441 ἦ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας.

11. 13-15. μέν is answered by ἀλλά, which is a stronger adversative than δέ. The δέ in 1. 15 resumes the narrative after the parenthesis καὶ . . . ἐσώθη, = 'and so,' etc. ἐξέδραμεν, 'we escaped,' like slaves from their master. Elmsley notes ἀπέδραν in Soph. *Al.* 167, as the only other instance of a compound of διδράσκω found in tragedy. πόλις, 'home' or 'country.' φεύγομεν, 'live as exiles.'

1. 16. ἐξορίζοντες here means 'passing out (wandering) from one state into another.' It is usually transitive = 'banish,' as in 1. 257.

1. 18. ἤξιωσεν, 'thought proper,' or 'has chosen to insult us thus.' ὕβρις, ὕβρις is the cognate accusative. Compare 1. 947.

11. 19, 20. ὅπου, sc. ἐκεῖσε, 'to every part of the world where he might hear of us,' etc. ἰδρυμένους, sc. ἡμᾶς. The opt. πυνθάνοιτο denotes indefinite frequency, = 'at one time or another,' the pres. ἔλαιται, etc., also denoting frequency or continuance of action, = 'has been demanding and continues to demand,' etc. ἐξείργει, 'tries to drive us out.' Compare 1. 79.

1. 21. προτείνων, lit. 'putting forward Argos, as a state of no small importance, whether as friend or foe'; threatening us with the consequences of making so important a state our enemy. With συμκράν supply οὖσαν.

1. 23. οἱ δέ, i.e. the people of the several states. τὰπ' ἐμοῦ, *meas res*, 'my power to aid.'

11. 28, 29. ὀκνῶν, 'being loath,' for fear of evil report. ἔστιν, emphatic, = 'lives,' as shown by the accent on the first syllable.

1. 32. Heracles was worshipped at Marathon and had a temple there (Hdt. 6. 108). σύγκληρον χθόνα, the Tetrapolis (ἐννοικον λαόν), 11. 80, 81, consisting of the united townships of Oenoë, Marathon, Probalinthus and Tricorythus, said to have been established by Xuthus, the son-in-law of Erechtheus.

11. 33, 34. Join ἰκέται with θεῶν, βῶμιοι with καθεζόμεσθα, like βαμίους καθήμενους, 1. 196. The infin. προσωφελῆσαι depends on ἰκέται = 'supplicating to aid us'; compare 1. 345, *Iph. Aut.* 1242 ἰκέτης γίγνον . . . μὴ θανεῖν, 'supplicate for thy life.'

1. 35. δισσοὺς παῖδας, Demophon and Acamas; compare 1. 119. Acamas does not join in the dialogue.

11. 36, 37. Pandion was the father of Aegeus, who was the father of Theseus by Aethra. Aethra and Alcmena, the mother of Heracles, were both descended from Pelops, who was thus the common ancestor of the Heracleidae and of the royal family of Athens on the mother's side. See the genealogy in 11. 208-212. For ἐγγύς with dat. = 'related to,' compare Hom. *Od.* 7. 205 ἐπέε σφισιν ἐγγύθεν εἰμέν.

1. 38. δδόν, acc. of the space traversed, 'on this our journey.' Pflugk quotes *Androm.* 1125 εὐσεβεῖς ὁδοὺς ἤκοντα, *Iph. T.* 1112 νόστον βάρβαρον ἤλθον.

1. 39. δυοῖν γερόντων, Iolaus and Alcmena.

1. 40. The construction continues as if Euripides had written δύο δὲ γέροντες στρατηγούσι, with ἐγώ etc., in apposition. As it stands, ἐγὼ καλχαίνων is what is called a *nom. pendens*, where a gen. absolute should strictly follow, but the use of a nominative lays greater stress upon the agent. Compare Thuc. 4. 23 τὰ περὶ Πύλον ὑπ' ἀμφοτέρων . . . ἐπολεμείτο, Ἀθηναῖοι μὲν . . . περιπλέοντες, Πελοποννήσιοι δέ etc., (as if he had written ἀμφοτέροι ἐπολέμουν). Jelf, *Gr. Gr.* § 708. καλχαίνων, *aestuant*, 'in anxious thought.' καλχαίνειν is from κάλχη, 'purple' (properly the 'purple fish,' *murex*). Hence, like πορφύρει, it is used of any dark colour, as of the sea in a storm, and metaphorically applied to a 'stormy' or anxious state of mind. So in Soph. *Ant.* 20 Ismene says to her sister Antigone δηλοῖς τι καλχαίνου' ἔπος.

1. 41. παιδός, 'of her son' (Heracles). According to tradition he had only one daughter, Macaria, who is the heroine of this play.

l. 42. ὑπηγκαλισμένη, in middle sense, 'having them clasped in her arms.' Compare Xen. *Anab.* 5. 2. 12 διηγκυλωμένους, 'having their javelins held by the thongs.' The subst. ὑπαγκάλισμα, lit. 'a thing embraced,' is used of a beloved object, such as a wife, *Hel.* 242, or a darling child, *Troad.* 752.

ll. 43, 44. For αἰδούμεθα see note on αἰδοί, l. 6. πελάζειν, usually active, must here be intransitive, 'approach,' as in l. 288, because the following verb is so. Compare also *Iph. T.* 888 θανάτῳ πελάσεις.

l. 45. γένος, here = *aetas*, i. e. 'the eldest born.' So γενῆ προτέρους in Homer *Il.* 14. 182.

l. 46. ὅπου γῆς, etc., 'some part of the world, where we may find a secure dwelling-place.' πύργον = *arcem*, 'stronghold' or 'place of safety.'

l. 49. κήρυκα, named Copreus in Homer *Il.* 14. 639. See quotation in note on l. 54.

l. 51. ἀπεστερημένοι = 'banished from' (lit. 'defrauded of') the common rights of hospitality everywhere.

l. 52. μίσος, 'hated object,' as in l. 941, *Med.* 1323, *Iph. T.* 525. So in Latin *scelus*, 'villain' for *sceleratus*, the abstract for the concrete noun.

l. 54. ἡγγεῖλας, in reference to the commands laid upon Heracles by Eurystheus for his several 'labours,' through the medium of Copreus, ὃς Εὐρυσθέως ἀνακτος ἀγγελίης οἴχνεσκε βίῃ Ἡρακλεΐῃ 'who often came to Heracles at the behest of Eurystheus,' Hom. *Il.* 14. 639.

ll. 55-119. COPREUS. 'This then is your refuge! Vain hope; Eurystheus is stronger. Away to Argos, to your death!' IOL. 'Nay, this altar, this land will protect us.' COP. 'Must I drag you hence?' IOL. 'Not while I live.' COP. 'See then, I will, in spite of you.' IOL. 'Help, men of Athens. We are forced from our sanctuary.' CHORUS. 'What means this tumult? Why liest thou prostrate?' IOL. 'He is dragging me away, a suppliant of your gods.' CHO. 'Whence art thou? What is your name?' IOL. 'From Mycenae. Iolaus am I, once the friend of Heracles. These are his children.' CHO. 'What seek you here?' IOL. 'Protection, and deliverance from Argos.' COP. 'This will not please thy lords.' CHO. 'Use no violence, stranger: justice forbids.' COP. 'Send them away then: 'tis the wiser course.' CHO. 'Better first tell thy message to our king, Demophon, the son of Theseus: lo! here he comes with Acamas his brother.'

l. 55. τήνδ' ἔδραν καλήν, etc., 'you think this position you have

chosen is a good one' for aid and protection. The order of words shows that καλήν is the predicate in an oblique case (sometimes called a 'tertiary' predicate). The direct form would be ἡδ' ἔδρα καλή (ἐστίν). For the cognate accus. after καθῆσθαι see l. 394 n.

ll. 57, 58. πάροιθε, 'in preference,' like πάρος in l. 200. The same idea is repeated in ἀντί following. Compare 'he is preferred before men' *St. John* 1. 15.

ll. 59, 60. μοχθεῖς ταῦτα, 'take this trouble.' So τάδε μοχθεῖς *Elect.* 64. ἀνίστασθαι εἰς is short for ἀναστάντα ἵεναι εἰς. Pflugk quotes from Plato, *Phaedo* ἀνίστατο εἰς οἰκημὰ τι, 'he got up (and went) into a chamber.' Λεύσιμος δίκη, 'penalty of death by stoning,' as in *Orest.* 612 λεύσιμον δοῦναι δίκην.

ll. 61, 62. For θεοῦ cp. l. 70 n. βεβήκαμεν, 'we have set foot.' This is the proper meaning of βαίνειν. See also the note on l. 910.

l. 63. μοι is probably not the *dat. ethicus* as some take it, but the *dat.* after προσθεῖναι, with τῇδε χερί added by a sort of apposition, lit. 'to impose trouble upon me, viz. on this hand of mine'; i. e. 'would you give me the trouble of laying hands upon you?'

l. 65. γνώσει σύ = 'you'll see that soon'; a threat. Compare εἶσομαι l. 269. τάδε, adverbial acc. 'herein' or 'on this point.' ἄρα, in its usual sense of 'it seems' or 'it turns out,' marking an unexpected result. The meaning is 'you prophesied wrongly it seems,' Copreus having got hold of the children.

ll. 67, 68. ἀπαρε, 'begone!' Lat. *apage*. After νομίζων supply αὐτοὺς εἶναι, 'considering them to belong to Eurystheus, as in fact they do.'

ll. 69, 70. δαρὸν, in recognition of the national claim of the Athenians to be the earliest inhabitants of the land (αὐτόχθονες). ἀγοραῖον Διός. The common story was that the Heracleidae took refuge at the altar of Ἑλεος, *Misericordia* or 'Mercy' at Marathon. There was an altar of Zeus in the Agora at Athens, and there may have been one at Marathon as well; or else Euripides transferred the name from one place to the other.

ll. 71, 72. βιαζόμεσθα, here passive, as in Soph. *Ant.* 66, and elsewhere; but the verb is generally transitive. ὄνειδος and ἀτιμία are nominatives in apposition to the sentence, = 'which will prove a disgrace,' etc. The accusative is more usual, as in the commonly quoted line, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν *Orest.* 1105, i. e. the death of Helen will prove a bitter sorrow to Menelaus.

l. 74. ἔστηκε, 'is raised.' For βοῇν ἰσθάναι cp. l. 656.

ll. 75, 76. The 'dochmiac' metre (— — — — —) has an irregular jerky effect, expressing Iolaus' excitement. The Chorus re-assures

him, and after l. 78 he speaks in the calmer iambic verse. ἀμαλόν, 'weak.' The ἀ- is an intensive prefix; the stem is -μαλ-, found also in μύλ-η, *mol-a*, mill, from an original root MAR meaning 'crush,' 'grind,' etc. χύμενον, an Epic aor. of χέω. Compare Lat. *fusus* in a similar sense.

l. 77. πρὸς τοῦ, 'by whom.' πίτνεις = 'art thou cast down?' πτώμα, cognate acc. Compare l. 18 n.

l. 78. σοῦς (also σὴν l. 85, σέθεν l. 94), addressed to the leader of the Chorus singly. But the general appeal of Iolaus is to the Chorus as a body (ὦ ξένοι).

l. 79. ἔλκει, 'is trying to drag.' Compare ἐξείργει l. 20 n.

ll. 80, 81. For the Tetrapolis see l. 32 n.

ll. 82, 83. πέραθεν, 'from across the water,' the strait of Euripus. κατέχετε, 'have ye put in here,' probably sc. τήνδε γῆν, but τὴν ναῦν may be supplied. For the present instead of the perf. 'do ye' for 'have ye' Pflugk quotes Virgil, *A.* 7. 196 'advertitis aequore cursum.'

l. 84. νησιώτην βίον, also in *Rhes.* 701. See note on ὀπλίτην κόσμον l. 699. The term 'islander' implies inferiority, as compared with the inhabitants of the more powerful states on the mainland.

ll. 88, 89. παραστάτην, 'retainer,' lit. one who 'stands by' to help. The verb παραστατεῖ occurs in *Phoen.* 160. ἀκήρυκτον, 'unheralded' by fame, = *inauditum*.

l. 90. τοῦ (τίνος) with κόρους, 'whose children.'

l. 95. τί χρεός, adverbial acc. sc. ἀφιγμένοι = 'in what quest?' Or possibly = τί χρήμα (l. 646), 'why?' Λόγων πόλεος, 'audience of the people' in a regular assembly (ἐκκλησία).

ll. 97, 98. These lines are repeated in ll. 222, 223, where see note.

l. 99. δεσπόταις, i.e. Eurystheus and the Argive lords.

l. 101-104. For αἰδεῖσθαι see note on αἰδοῖ l. 6. σφε refers to the Heracleidae, and ἀπολιπεῖν = 'be forced to leave.' πείσεται, probably from πείθομαι, 'consent to this,' (P.) It is doubtful whether πάσχειν can be used in the sense of ἔαν = 'permit.'

l. 105. τοὺς Εὐρυσθέως. Compare line 68.

ll. 107, 108. It is best, notwithstanding the order of words, to join ἀθεον with πόλει, 'it is impious for our state to abandon,' etc. [Elmsley takes πόλει after μεθεῖναι, referring it to the Argive state; Paley after προστροπᾶν = προστρεπομένους, 'coming to supplicate our state.'] For προστροπᾶν = 'suppliant band' (abstract for concrete) compare Aesch. *Choeph.* 18 γυναικῶν προστροπή, also Alc. 606 ἀνδρῶν παρουσία = ἄνδρες παρόντες.

ll. 109, 110. ἔξω πραγμάτων, 'out of trouble.' The phrase πόδα,

etc., corresponds to our colloquial expression 'put one's foot in it.' Compare l. 168, Aesch. *Prom.* 263 ὅστις πημάτων ἔξω πόδα ἔχει. The sense of εἶν in εὐβουλίας is repeated in the word ἀμείνωνος.

ll. 111-113. The important word (as is often the case) is the participle φράσαντα, not the verb τολμᾶν, 'ought you not to have told this to the king before being so bold?' ἀλλὰ μή = 'instead of,' the μή belonging to ἀφέλκειν only. θεῶν, 'from the temple' or 'altar of the gods,' (l. 440). It is possible however to join θεῶν with βία, 'in spite of the gods.'

l. 116. τοῦτον, etc. See Critical Appendix. ἄρα, perhaps 'surely,' or else a stronger form of ἄρα, 'then'; but this use of ἄρα is considered doubtful.

l. 117. μάτην, because the Chorus were merely townsmen, without authority to act on their own account.

ll. 118, 119. καὶ μὲν, the regular formula, when a new character appears on the stage, = 'lo! here comes,' etc. Acamas, as joint ruler, enters with Demophon, but takes no part in the dialogue, since not more than three actors can appear at one time.

ll. 120-235. DEMOPHON (to the CHORUS). 'What is the matter? Whence these cries?' CHO. 'Iolaus here and the sons of Heracles are forced from this altar.' DEM. 'Tis a russian's act. (To COPREUS). Whence comest thou?' COP. 'From Argos, at the bidding of Eurystheus who demands these fugitives, condemned by Argive laws to die. Other states hitherto have admitted his claims. To resist them were folly indeed. Take then your choice: surrender these suppliants and gain our alliance, or keep them and make Argos your enemy. What pretext have you for war? For whom would you risk your lives? for an old man and for babes like these? But they (say you), when grown to manhood, will fight for you. Such hopes are vain, and the interval is long. Take my advice: leave these to their fate, and gain us; the stronger instead of the weaker.'

IOLAUS. 'Here at least I may state our case freely. We are banished from Argos, and are no longer hers to claim, since over Hellas she has no control. Other states have driven us forth for fear of Argos, but Athens is fearless and free. To her honour is surely dearer than life,—but I will not vex her by my praises. Further, we have the claims of kinship and alliance. Heracles and your father Theseus were near of kin, friends also and comrades in arms; 'twas he that delivered thy sire from the realms of death. Pity us then poor outcasts, who implore thy mercy! be our friend and helper, nay, our master, if thou wilt: for this were better than to fall under Argive tyranny.'

ll. 120, 121. Demophon addresses (as usual) the leader of the Chorus. See note on σούς l. 78. ἐπείπερ, 'whereas,' 'seeing that.' The aor. part. βοηδρομήσας after ἐφθης shows that the action is completed, i.e. that they had already got there before the king. With a pres. part. φθάνειν denotes an act in progress or on the point of accomplishment, as οὐκ ἂν φθάνοις κρύπτων, etc., l. 721, where Iolaus is just getting on his armour. See note there.

l. 122. According to Elmsley the middle voice ἀθροίζεσθαι is not found elsewhere.

l. 124. καταστέφαντες, 'having decked with boughs' or 'garlanded,' after the manner of suppliants. Cp. καταστέφω l. 226. Hence these boughs were called *ικετηρία*: they were wreathed with wool and laid upon the altar, being attached at the same time to the suppliant's person, so that no one could drag him from the altar without pulling away the consecrated boughs also.

Frequent allusions are made to this custom, e.g. in Soph. *O. T.* 3 *ικητρίους κλάδοισιν ἐξεστεμμένοι*, Aesch. *Suppl.* 475, etc., etc.

l. 125. For παραστάτης cp. l. 88 n.

l. 126. Take *λυγμών* after *ἰδεῖτο*. 'What has befallen here to occasion these cries of woe?'

l. 127. *νιν* perhaps plural, for *αὐτούς*, i.e. the Heracleidae, though it may refer to Iolaus only. The form *νιν* is more often used of the singular than the plural = *αὐτόν*, *αὐτήν*.

l. 130. καὶ μὴν . . . γε = 'well, to be sure.' Ἑλληνα, though masc. in form, is joined to a fem. subst. as in *Iph. T.* 341 Ἑλληνος ἐκ γῆς, Aesch. *Agam.* 1263 Ἑλληνα φάτιν and elsewhere. ῥυθμόν, lit. 'orderly arrangement,' here 'style' or 'fashion of dress.'

l. 132. ἐμοί after φράζειν, with μὴ μέλλειν τε in parenthesis = 'without delay.'

l. 135. ἐφ' οἷσι, 'for what object.' Compare *Phoen.* 466 ἐφ' οἷσιν ἦκει.

ll. 138, 139. δίκαια, etc. 'just grounds for speech and action combined.' ἄγω = 'I am come to fetch.'

l. 141. ἐκείθεν points to Argos as the source whence the laws proceed or originate.

ἐψηφισμένους θανεῖν = οὓς θανεῖν ἐψηφίσται (Pfl.), 'on whom the sentence of death has been passed.'

ll. 142, 143. δίκαιοι, etc. 'we have a right, inhabiting as we do a (free) state, independently to pass valid decrees.'

δίκαιοι ἔσμεν = δίκαιον ἔστιν ἡμᾶς, but the personal construction is generally preferred. Compare l. 776. So δῆλος, φανερός εἰμι, etc., for δῆλον, φανερόν ἔστιν ἐμέ.

αὐτοὶ καθ' αὐτῶν = ἡμῶν αὐτῶν, 'on our own authority,' i.e. 'independent.' κυρίους, 'authoritative,' i.e. 'valid,' needing no ratification from any other state.

ll. 144—146. ἀφιγμένων, sc. τῶν Ἡρακλειδῶν (gen. abs.). ἔσταμεν, etc. 'we have stood to (maintained) these same claims.' ἴδια, etc. 'to incur troubles on his own account,' i.e. 'voluntary troubles,' by espousing the cause of the Heracleidae.

l. 147. εἰς σέ μωρίαν, etc. Compare Soph. *O. T.* 536 δειλίαν ἢ μωρίαν ἰδὼν τιν' ἐν μοι. But εἰς σέ here implies 'seeing in you when they look into your character.' μωρίαν has something of the same force as εὐθεία, 'simplicity' that leads honest men to be imposed upon by the designing; but it is a stronger expression. [Another possible rendering is 'having meditated (planned) against you some scheme of folly,' i.e. to bring you into trouble by inducing you to act foolishly.]

ll. 148, 149. κίνδυνον, etc. 'venturing a hazardous throw in mere desperation.' For κίνδυνον ῥίπτειν (metaphor from dice) cp. *Rhes.* 154. Hdt. 7. 50 κινδύνους ἀναρριπτιόγτες. The ἐξ points to their 'helplessness' as the cause or motive of the rash venture. Compare ἐξ ἀέλπτων Soph. *Al.* 716. εἴτ' οὖν, etc. '(to try) whether their desire shall be fulfilled or not.' οὖν = 'in fact,' i.e. as the result may show.

l. 152. ἀβούλους, 'resourceless.' Compare l. 148.

l. 153. εἰς γαίαν παρείς, 'if you admit into your country.'

l. 157. προσθέσθαι πόλει, 'bring upon your state,' as an enemy. But the verb is commonly used in the contrary sense of taking to one's own side as a friend.

ll. 158, 159. εἰς λόγους, either separately, 'to mere words,' as contrasted with the solid advantage we offer you, or with τῶνδε supplied, so as to form a sort of 'hendiadys' with οἰκτίσματα, = 'their piteous pleading.' The order of words and absence of the article with λόγους make the former rendering probable. πεπανθῆς, 'soften your heart.' Compare Aesch. *Eum.* 66 ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων, i.e. 'soft-hearted.'

ll. 160, 161. καθίσταται τὸ πρᾶγμα, etc., 'the result must be a contest of arms.' Compare the Latin phrase *res venit* or *redit ad* (W.) *μη δόξης ὥς*, etc. Compare l. 248, and note the position of δόξης here. ἄτερ χαλυβδικοῦ, i.e. 'without having recourse to the sword.' The Chalybes, a people of Pontus famed as workers in steel (σδηροτέκτονες Aesch. *Prom.* 733), are mentioned by Xenophon *Anab.* 5. 5, and Virgil *G.* 1. 58. Compare *Alc.* 980 τὸν ἐν Χαλύβοις δαμάζεις σὺ βία σίδαρων.

ll. 162, 163. ποῖα πεδί' ἀφαιρεθεῖς, 'for the loss of what territory?' meaning to say, 'what injury on our part can you plead as an excuse for going to war?'

θεῖς ἔχειν is stronger than θείναι; it means to 'make and maintain' a *lasting* war.

ll. 164, 165. τίνος ὕπερ does not belong to πείσοντας only, but to the whole clause θάψεις, etc. 'For whose sake are you going to bury your fallen slain?' says Copreus, that is, 'for whose sake will you sacrifice the lives of your men in battle?'

ll. 166, 167. γέροντος τύμβου, 'an old man on the verge of the grave.' The expression recurs in *Med.* 1209.

l. 168. ἀντλον, 'sludge' (P.), i. e. 'get into trouble' or 'a mess,' as we sometimes say. 'Αντλος is the bilgewater in the hold of a ship, sometimes the hold itself. The derivation is uncertain. For ἐμβήσει πόδα see l. 109 n. πόδα, 'with the foot,' is a kind of cognate accus. after the verb of motion. Compare l. 802, πόδα πεζεύων *Alc.* 869.

ll. 169, 170. ἐρεῖς, τὸ ἁψστον, etc. 'the best you can say is that you will find a mere *hope*,'—viz. the hope of getting them to help you, when they come to manhood,—'and yet this (prospect) quite fails to meet the present (emergency).' This seems on the whole the best explanation of a much disputed passage; if the text be right. See Critical Appendix.

ll. 171, 172. κακῶς μάχονται' ἄν, 'would be a poor match for.' ὤπλισμένοι, ἡβήσαντες, 'even when fully armed and in their prime.'

ll. 173, 174. πολὺς, predicate, 'the interval is a long one,' i. e. till they reach manhood.

διεργασθεῖτ' ἄν, 'you would be dispatched' or 'annihilated.'

l. 175. δοὺς μηδέν, i. e. 'give us nothing of your own, but only restore to us what is ours.'

l. 176. κτῆσαι, 'gain' as an ally. ὅπερ φιλεῖτε, etc. The Athenians were distinguished as champions of the oppressed. This trait in their character is attested (among others) by Xenophon in his treatise *De Republ. Athen.* 3. 10 τοὺς χείρους αἰροῦνται ἐν ταῖς πόλεσι ταῖς στασιαζούσαις, i. e. 'they choose the weaker (or popular) side' in preference to that of the rich and powerful.

ll. 177, 178. For παρόν see note on ἐξόν l. 7. λάβης continues the construction from μηδὲ πάθης and develops its meaning by what is called *epexegetis* (explanation), 'let not this be your present experience, *namely* to prefer the weaker side.' Pflugk quotes a similar passage from Thuc. 2. 60 μὴ δὲ νῦν ὑμεῖς δρᾶτε . . . τοῦ κοινοῦ τῆς σωτηρίας ἀφίσθε, καὶ ἐμὲ . . . δι' αἰτίας ἔχετε.

l. 179. γνοίη λόγον, 'determine the matter in dispute.' There was an old proverb μήτε δίκην δικάσῃς πρὶν ἀμφοῖν μῦθον ἀκούσῃς.

ll. 181, 182. ὑπάρχει τόδε, 'we have this advantage to start with,' i. e. the right of free speech (*παρρησία*), on which the Athenians always prided themselves. Compare the words of Theseus in the *Supplices* l. 438—

τοῦλεύθερον δ' ἐκείνο· τίς θέλει πόλει
χρηστὸν τι βούλευμ' ἐς μέσον φέρεν ἔχων;
'καὶ ταῦθ' ὁ χρήζων λαμπρὸς ἐσθ', ὁ μὴ θέλων
σιγῇ· τί τούτων ἐστ' ἰσαίτερον πόλει;

The whole of this colloquy is similar in language and sentiment to that between Theseus and the Theban herald in that play. The words εἰπεῖν, etc., are an *epexegetis* (l. 177 n.) of τόδε.

l. 183. πρόσθεν, 'before' I have my rights. For ἄλλοθεν see ll. 16, 144.

l. 184. οὐδὲν ἐν μέσῳ, 'nothing in common,' = οὐδὲν κοινόν. This is explained in the following lines.

l. 186. δοκήσαν, acc. absolute. Compare l. 7 n. Δοκήσω, ἐδόκησα, etc., are poetical forms for δόξω, ἐδοξα etc. Compare δεδόκησαι pf. pass. in *Med.* 762.

l. 187. The names Mycenae and Argos are used indiscriminately here and elsewhere. Compare ll. 85, 87, 136. Eurystheus was really king of Mycenae, which was formerly a town of the first importance, but afterwards decreased in power, till it was destroyed by the Argives, B.C. 467.

ll. 189, 190. ἡ τόν, etc., 'do you claim (assert) that banishment from *your* Argos is equivalent to banishment from the confines of Hellas?' The article in τᾶργος (also in l. 195) points in derision to the pretentious claims of Copreus in his address to Demophon ('Αργεῖός εἰμι etc. l. 134). Compare τὸ σὸν γὰρ Ἄργος, etc. l. 288.

l. 191. Ἀθήνας γε, sc. φευόμεθα from φεύγειν preceding.

l. 193. τι, 'in any wise' (adverbial). The Heracleidae had first taken refuge at Trachis in Thessaly, whose king Ceyx had been a friend of Heracles. The 'Achaean' epithet here and elsewhere refers to Phthiotis, a district of Thessaly, the original home of the Achaeans, before they migrated to the Peloponnesus.

l. 195. δγκῶν, 'praising up.' Compare our colloquial term 'puffing' a thing. οἷάπερ, sc. καὶ λέγων, 'in language such as you are even now using.'

l. 196. ἱκέτας βωμίους, etc., compare l. 33 n.

l. 197. κρινούσι, 'approve,' i. e. decide in accordance with

your request.' *Κρίνειν* is in itself neutral, but may imply, according to context, either a favourable or an adverse decision. In the latter case it = *κατακρίνειν*. Klotz compares Xen. *Hellen.* i. 7. 34 *ἔκριναν τὴν Εὐρυπτολέμου (γνώμην)*, i. e. 'decided in Euryptolemus' favour.'

l. 199. *οἶδα* is repeated for emphasis. *τῶνδε*, i. e. the Athenians.

l. 200. *αἰσχύνῃ*, 'sense of honour,' to avoid the imputation of *αἰσχρόν* (l. 242). See note on l. 6. *πάρος*, 'preferable to,' like *παροιθε* in l. 58. Compare Soph. *O. C.* 418 *πάρος τοῦμοι πάθου προὔθεντο τὴν τυραννίδα*.

l. 202. *πόλιν μὲν ἄρκει*, 'as to your state, I have said enough' in its praise.

ll. 203, 204. For the sentiment Elmsley cites *Orest.* 1162 *βάρος τι κὰν τῷδ' ἐστίν, αἰνεῖσθαι λίαν*, also *Iph. A.* 979. It does not however appear that the Athenians of Euripides' time were averse to hearing themselves praised. The contrary appears from Aristophanes *Ach.* 639, 640, *Equit.* 47, 1115, and the whole concluding scene of that play. See *Introd.* p. 7. *βαρυνθείς*, 'vexed'; compare *χόλῳ βαρυνθείς* Soph. *Al.* 41.

l. 205. *ἀνάγκη*, 'natural necessity' arising from ties of kindred. Compare Lat. *necessitudo*, *necessarius*, etc.

ll. 208-211. The genealogy is given by Plutarch *Theseus* c. 7. Aethra, the mother of Theseus, and Alcmena the mother of Heracles, were first cousins (*αὐτανέμιοι*), the former being the daughter of Pittheus, the latter of Lysidice, who were brother and sister, the children of Pelops and Hippodamia.

σέθεν goes with *πατὴρ*.

γενῶνται, the usual pres. in phrases of birth and relationship. So *τίκει* often = 'is the parent of.' *ἀνειμι* = *τρεφῶμαι*, 'trace back.' Compare *Ion* 933 *ἀνελθέ μοι πάλιν*, 'tell me the tale from the beginning.'

l. 213. *γένους*, 'in respect of birth'; compare *Alc.* 291 *καλῶς ἦκον βίου* (gen. of respect). *ἦκεις* with *τοῖσδε* = *προσῆκεις*, 'art related to these.'

l. 214. *ἐκτός τοῦ προσήκοντος*, 'besides' or 'independently of relationship' (P.).

ll. 216, 217. *ὑπασπίζων*, as the *παραστάτης* of Heracles (l. 88). *σύμπλοος* probably goes with *Θησεί*, one version of the story being that Theseus accompanied Heracles on this expedition. [Klotz and Pflugk, following the order of words, take *Θησεί* where it stands, '(when he went) in quest of the fatal girdle for Theseus.' But according to the legend it was for Admete, daughter of

Eurystheus, that Heracles performed this task, though he afterwards gave Theseus for his wife the captive, Antiope, daughter of the Amazonian queen Hippolyta from whom he had won the girdle.] For this story, as well as that of the rescuing of Theseus from Hades (l. 218) see the account of the ninth and twelfth labours of Hercules in the Classical Dict. *πολυκτόνον*, because it involved the slaughter of Hippolyta and many of her comrades in arms. Compare *ζωστήρος* *δλεθρίους ἄγρας* *H. Fur.* 415. *μέτα*, 'after,' i. e. 'in quest of,' as in *Alc.* 483 *τέτραρὸν ἄρμα Διομήδους μέτα*.

l. 218. *ἐρεμῶν* (*ἐρεβος*), 'murky.' *ἐξανήγαγεν*, sc. *Ἡρακλῆς*.

l. 221. *θεῶν* with *πρὸς βίαν*, 'in despite of your gods,' or with *ἀποσπασθέντες* = 'torn from your altars.' Compare ll. 112, 113 n. These lines are repeated from ll. 97, 98, but are not on that account to be condemned as spurious. See however Crit. Appendix.

l. 223. *χωρίς*, 'besides' the disgrace to yourself.

l. 226. *καταστήφω*, 'wreath you' with boughs, as I would an altar (P.). See on l. 124. *πρὸς* governs *χεροῖν* as well as *γενέιον*. Suppliants were accustomed to touch the beard, sometimes the knees of the person from whom they implored protection.

ll. 227, 228. *ἀτιμάσης*, 'spurn.' *λαβών*, etc. = 'now that you have taken them under your protection' (P.).

ll. 229-231. *γενοῦ*, 'prove,' i. e. fulfil the part of a kinsman. *ἅπαντα*, including all the relations just named, but referring especially to the last (*δεσπότης*).

πλὴν = *ἤ*, 'than.' The fuller expression is *ἄλλο πλὴν*.

l. 232. *ᾤκτειρα*, 'I pity,' the aor. referring to an action or feeling just a moment past, where we should use the present. Compare *ἐπήνεσα* *Med.* 708, *ῥῆμα* *Iph. T.* 862, *κατεδάκρυσα* *Hel.* 673, and see note on *Alc.* 1095. Hence this has been called the 'momentary' aorist.

l. 233. *τύχης νικωμένην*, 'overcome by fortune.' The genitive implies relation, which is here that of inferiority. Compare *κρεισσόνων νικώμενοι* *Med.* 315, *γυναικὸς ἡσσημένος*, 'worsted by a woman,' *Alc.* 697. These verbs also take the dat. of the instrument or the gen. of the agent with *ὑπό*.

l. 234. *μάλιστα* = 'more than ever before,' the fate of the Heracleidae affording a signal instance of the fact.

ll. 236-296. DEMOPHON. 'Three considerations constrain me, religion, gratitude to a kinsman, and lastly my honour. If I yield to Argos, then are we no longer free. Be not then afraid; no one shall harm you. (To COPREUS). Go tell Eurystheus my decision: these thou shalt not take.' COP. 'Not if justice requires?' DEM.

'To force suppliants, is this your "justice"?' COP. 'No disgrace to me; the hurt will be yours.' DEM. 'Yes, if I let you take them.' COP. 'Send them forth then from your land.' DEM. 'You speak foolishly.' COP. 'Criminals, it seems, find refuge here.' DEM. 'Temples protect all men alike.' COP. 'This will not please the Argives.' DEM. 'Am not I here supreme?' COP. 'Yes, if you hurt not Argos.' DEM. 'The gods, not Argos, do I fear.' COP. 'I desire not war.' DEM. 'Nor do I, yet I will not surrender these.' COP. 'Then will I take my own.' DEM. 'Touch them at your peril.' CHO. 'Nay, strike not a herald.' DEM. 'Let him then learn discretion.' CHO. (To COPREUS) 'Depart thou. (To DEMOPHON) Touch him not.' COP. 'I go, for resistance is vain. But I will return with Eurystheus and his host; he will avenge this insolence on you and your land.' DEM. 'Begone! I care not. No slave of Argos am I, but free.' CHO. 'Let us prepare; the time is short. Think what a tale the herald will tell, when he meets his lord Eurystheus.'

l. 236. *τρισαί* = *τρέις*. So the distributive *terni* for *tres* Virg. *A.* 5. 560. *ῥοδοί* = *rationes*, 'courses' of action in the present emergency (compare *Hec.* 744 *ῥοδὸν βουλευμάτων*). Or 'ways' of regarding the case, i.e. 'aspects' or 'bearings' (P.).

ll. 238, 239. *ἐφ' οὗ βώμιος*, 'at whose altar' (since *βώμιος* = *ἐπὶ βωμῷ* l. 33); or 'at whose statue (l. 113 n.) thou sittest, near the altar.' For *νεοσσών* cp. l. 10 n.

ll. 240, 241. Two considerations (*συμφορὰς ῥοδοί*) are here combined, which Iolaus had kept distinct (ll. 205, 214),—kinship and gratitude due to Heracles.

προϋφείλειν, etc., 'their claims,' from a former obligation, to be well treated by me for their father's sake (l. 220).

ll. 242, 243. *αἰσχροῦν*, 'sense of shame.' See on l. 200. *συλᾶσθαι*, 'to be despoiled.'

l. 245. For the form *δοκήσω* see on l. 186; for the sentiment cp. ll. 191, 198.

l. 246. *ἄγχονης πέλας*, i.e. 'enough to make a man hang himself,' a colloquial phrase occurring both in tragedy and in comedy, as in Soph. *O. T.* 1374, *Ar. Ach.* 125. So in *Alc.* 230 the Chorus say the calamity is 'more than enough to bring one's neck to the halter,' *πλέον ἢ βρόχῳ δέραν πέλασσαι*.

l. 247. *ῥέλες* = 'I could have wished that you,' etc. (P.), lit. 'you ought to have come.' Hence *ῥέλον* = 'would that I,' *ῥέλες*, 'would that you,' and so on. Compare Xen. *Anab.* 2. 1. 4 *ἄλλ' ῥέλε μὲν Κύρος ἔγῃ*.

l. 248. *ῥως* after verbs of fearing, usually with fut. ind. = *μή*, 'lest.' Fearing implies thought or anxiety *that* (lit. *how*) something will or may happen. So *μή ἐλπίσῃς ῥως*, etc., l. 1051. Compare our vulgar idiom, 'I fear as *how*' (Farrar *Gk. Synt.* § 270).

ll. 251, 252. *πρὸς τοῖσδε, praeterea*.
εἰ τι ἐγκαλεῖ, 'if he has any ground of complaint.' *ξένοις*, 'strangers,' i.e. to Eurystheus and the Argives; compare l. 189.

δίκης, international 'justice,' as opposed to decision by the sword (P.).

l. 255. The meaning of the text is, 'To me there is no disgrace (since I am but doing my duty), but to you harm will come,' if you refuse to let them go, and thus get embroiled with Argos. Distinguish *οὐκοῦν*, 'is it not then?' = 'it is then so,' from *οὐκ οὖν*, 'it is not then so.'

l. 256. Demophon's answer is, 'Certainly the disgrace (or harm) is mine if I let you drag them after you.' *ἐφέλκεσθαι* is the direct object of *μεθῶ*, lit. 'the dragging them.' So in Virg. *E.* 1. 9 'errare boves' is the object of 'permisit.'

l. 257. *ἐξόριζε*, here in its proper sense of 'banish.' For another meaning see on l. 16. *ἐκείθεν*, 'from yonder,' i.e. from some neutral territory.

l. 258. *σκαῖός*, 'foolish,' 'infatuated,' lit. left-handed, i.e. awkward (*gauche*). Compare 'si mens non laeva fuisset' Virg. *A.* 2. 54. See also l. 458 n. *τοῦ θεοῦ*, i.e. *Zeὺς Ἀγοραῖος* ll. 70, 238.

ll. 259, 260. 'This, it seems, is a refuge for evil doers.' *ῥῦμα*, 'an asylum.'

l. 261. For *δοκήσει* see ll. 186, 215 n.

l. 263. *βλάπτων γε*, etc. = *modo ne laedas*, 'provided you do them (the Argives) no injury;' hence *μηδέν* (not *οὐδέν*), putting a supposed case.

l. 264. *βλάπτεσθε*, imperative, 'be ye injured for all I care.' *ἐμοῦ γε μή*, etc., 'so long as I do not,' etc.

l. 266. *κἀγὼ τοιούτος*, 'I am of the same mind,' = 'neither do I,' *μεθήσομαι*, with gen., 'let go my hold of.' In the act. (*μεθῶ* l. 257) with accus. it simply means 'let go.'

l. 269. *εἰσομαι* = 'I'll see about *that*.' Compare *γνώσει σύ* l. 65 n.

l. 270. *κλαίων* = 'to your cost.' *οὐκ ἐς ἀμβολάς* (= *ἀναβολάς*), 'without delay,' also in *Hel.* 1297, and elsewhere. Compare Thuc. 7. 15 *μή εἰς ἀναβολὰς πράσσειε*. The *εἰς* implies carrying a thing to a certain extent; so *ἐς ἀρπαγὰς* = *raftim*, *ἐς πλησημονάς*, 'to one's fill,' etc.

ll. 271, 272. The poet recognises the sacredness of the herald's office, though here, as in the *Supplices* and elsewhere, he shows his dislike of these functionaries for their insolent and overbearing demeanour.

εἰ μὴ γε, etc., *nisi forte*, '(but I will) unless,' etc. So in *Alc.* 492, when the Chorus say (of the savage horses of Diomedes) οὐκ εὐμαρὶς χαλινὸν ἐμβαλεῖν γνάθους, Heracles replies εἰ μὴ γε πῦρ πνέουσι μυκτῆραν ἄπο.

ll. 274, 275. Note the highflown insolence of Copreus' parting words.

l. 276. αἰχμήν = αἰχμήτας, the weapon for the soldiers who wield it. So frequently δόρυ, ἀσπίς, πέλτη for δορίφοροι, ἀσπιστῆρες, πελτασταί.

ll. 278, 279. Ἀλκάθου, a son of Pelops and king of Megara, on the confines of Attica. καταδοκῶν, an expressive word, used also in *Iph. T.* 313. *Rhes.* 144. Compare the compound ἀποκαταδοκία in *N. T. Rom.* 8. 19 'earnest expectation,' lit. 'waiting with outstretched head.' τάνθενδε, i. e. the result of our negotiations.

l. 280. λαμπρός may mean simply 'in flashing armour' (P.), but it is probably a metaphor from a rushing blast of wind, as in *Ar. Equ.* 428 ἔξεμι γάρ σοι λαμπρός ἦδη . . . καθιείς, 'I'll be down upon you with a burst' presently.

l. 281. In φυτοῖς there is probably an allusion to the destruction of vines and olive trees by the Lacedaemonians in their periodical invasions of Attica under Archidamus during the Peloponnesian War.

ll. 282, 283. ὦδε is explained by μὴ, etc., following = 'if we do not punish you' (l. 263 n.). For the form of the perf. opt. κεκτόμεθα compare μεμνήμεν from μνησκάω, also κεκτῆμεν, κεκλήμεν from καλέω. These last are older Attic forms, those with φ being, it is said, peculiar to Euripides and Xenophon.

l. 284. φθείρου = 'my curse upon thee,' *abi in malam rem*. See *Lexicon*. Demophon begins to lose patience. τὸ σόν = 'your boasted Argos.' Compare l. 190 n.

l. 285. οὐκ ἔμελλες, also in *Med.* 1354, 'you are not going to,' i. e. 'don't think you will,' or 'it is not likely you should.'

l. 286. πόλει, the dat. for the usual genitive of inferiority after ὑπὸ κούρ. The dative occurs also in *Xen. Anab.* 7. 7. 29 and elsewhere.

ll. 288-296. These lines are *anapaestic*. This system or series of verses consists of lines of four feet each, concluding with one of three and a half feet (called *paroemiac*) preceded by one of two feet (295, 296). The feet used are anapaests (υ υ -), dactyls, and spondees.

l. 288. πελάσαι, intransitive, as in l. 44.

ll. 289, 290. For identification of Argos with Mycenae see on l. 187.

l. 291. ἐπὶ τοῖσι, 'in the present instance' = ἐπὶ τούτοις, a remnant of the older use of ὁ as a demonstrative pronoun. Compare πρὸς τοῖσι *Suppl.* 207.

l. 293. πυργούν, 'exaggerate,' lit. 'pile up.' τῶν γιγνομένων, 'the facts.' In *Suppl.* 459 the herald is taunted as περισσὰ φωνῶν. For the arrogance attributed to heralds see above on l. 272. Elmsley observes that Aeschylus has drawn a similar picture of a herald in his *Supplices*.

l. 294. βασιλεῦσι = 'the authorities,' but referring to Eurystheus alone. It is the plural of dignity, like 'we' in addresses from the throne. See note on *Alc.* 132. So δεσπόταις l. 99, κοίρανοις *Alc.* 216.

ll. 295, 296. παρὰ μικρὸν ἦλθεν, etc., *Lat. parum abfuit quin*, 'came very near losing his life,' or as we say, 'within an ace of it.' The παρὰ implies getting very near to a point without actually reaching it. So παρ' ὀλίγον, παρ' οὐδέν, etc., often with a noun in the gen. as παρὰ τοσούτον ἦλθε κινδύνου *Thuc.* 3. 49. ψυχὴν διακναῖσαι = 'destruction.' Διακναίειν is 'to wear away,' used of a lingering disease or torture, *Alc.* 109, *Aesch. P. V.* 94.

ll. 297-352. IOLAUS. 'Blest among mankind are the men of noble birth. These are they that befriend the helpless; such protectors have we found in the people of this land. Embrace them, my children, nor ever in years to come forget what they have done for us, but hold them as friends and allies for evermore. Thee, Demophon, living and dead I will extol with my praises, worthy son of a worthy sire! Few indeed upon earth are to be found like thee.' CHORUS. 'This land hath ever been the saviour of the helpless. But the crisis is at hand.' DEM. 'Our gratitude is assured. But I must prepare with all speed for the conflict, and set my army in array. Retire thou with the children within the temple.' IOL. 'Rather will we abide here and pray for your success. Our gods are as strong as theirs, nay stronger. Athene knows not defeat, and her people must prevail.'

ll. 297, 298. τοῦδε, 'than this, namely,' etc. The gen. of comparison is followed by a superfluous ἢ, 'than,' as in *Med.* 533. So *quam* sometimes follows the abl. *hoc* in a comparative clause, as 'quid *hoc* tota Sicilia est clarius, *quam* omnes Segestae matronas et virgines convenisse' *Cic. in Verr.* 4. 77 (W.).

l. 299. γαμείν ἀπ' ἐσθλῶν, 'take a wife of noble stock.' So γαμείν ἀπὸ φίλων *Andr.* 975, also ἐκ γενναίων *ib.* 1280 (Pfl.).

πόθος, here 'passion,' *cupidine*, but usually 'regret' for something lost (*desiderium*).

ll. 300, 301. *κακοῖς*, 'low born people.' *οὐκ ἐπαινέσω*, '(him) I will not praise,' a euphemism for 'blame.' This is called *litôtes* or *meiôsis*, i. e. saying less than you really mean. Compare St. Paul's *οὐκ ἐπαινῶ* I Cor. 11. 22, and Virgil's '*illaudati* Busiridis aras' G. 3. 5, 'unpraised,' i. e. abominable. *λιπεῖν*, object of *ἐπαινέσω* = 'for leaving a heritage of disgrace to his children.'

l. 302. *ἀμύνεται*, etc., 'wards off misfortune,' = *ἀμύνει τοῖς δυστυχέσι*. See *ἀμύνω* in Lexicon.

l. 303. For a spondee in the fifth foot divided between two words compare ll. 529, 640. Here the *γάρ* is in close connexion with *ἡμῖς* preceding. *γάρ*, 'for instance,' as in l. 6, after a general sentiment.

ll. 305, 306. *τοσῆδε*, etc., compare l. 151. *τῶνδε* refers to the Heracleidae. *προὔστησαν*, 'stood forth as protectors' (*προστάται*).

l. 308. *ὑμεῖς τε παῖσιν* is parenthetical, *προσέλθετε* being addressed to the children only.

ll. 309, 310. *εἰς μὲν πείραν* . . . *ἦν δέ*, etc., i. e. since we have proved the friendship of Athens under trial, so you must return the favour, when restored to your own land. For the event known as the Return of the Heracleidae and the application of the following lines to contemporary history see Introduction, pp. 6, 7.

l. 311. *τιμάς*, 'dignities,' sc. *λάβητε*, an instance ofzeugma. But the notion of 'inheriting' is involved in *οἰκίσσητε*.

l. 313. *γῆν* = 'this land' (Attica). *αἰρεσθαι* for imperative, 'you are not to,' etc., used in solemn or authoritative utterances. Compare *Ion* 98, 101 *στόμα τ' εὐφημον φρουρεῖν* . . . *φήμας τ' ἀγαθὰς* . . . *ὑποφαίνειν*. This infinitive is common in Homer.

l. 315. *ἄξιοι σέβαν*, in Latin, *quos honoretis* or *qui a vobis honorentur*. Compare *Alc.* 1060 *ἄξια δέ μοι σέβειν*.

l. 316. *Πελασγικόν* = Argive. Compare *Πελασγικὸν στράτευμα* *Phoen.* 106, *γένος Πελασγῶν* *Aesch. Supp.* 249, *ἄναξ Πελασγῶν* *ib.* 322, all referring to Argos. In Homer *Il.* 2. 681 the term *Πελασγικόν* 'Argos' is applied to Thessaly.

l. 317. *ἀπηλλάξαντο*, lit. 'removed from us for themselves to have as foes,' i. e. 'have substituted themselves for us as enemies' of Argos.

ll. 321, 322. *ὦ τῶν*, 'my good friend,' another colloquialism, also used in Soph. *O. T.* 1145. *Θησέως* with *πέλας* i. e. in Hades. *ὑψηλὸν ἄρῳ*, 'extol'; compare 'ad astra feremus' Virgil *E.* 5. 52. *ἄρῳ* contracted from *ἀερώ*, fut. of *αἶρω*. Compare *ἀρούμεν* *Iph. T.* 117. After *εὐφρανῶ* supply *Θησέα*.

ll. 327, 328. *παύρων μετ' ἄλλων*, 'as few others are.' *ἔνα ἐν πολλοῖς*, as we say 'one in a thousand.' All editors refer to Hom. *Od.* 2. 276 *παῦροι γάρ τοι πῖδες ὁμοῖοι πατρὶ πέλονται*.

δοῖς μή, etc., indefinite, = 'some one or more who,' etc.

l. 330. *προσῳφελεῖν*, with dat. as in *Alc.* 41, so *ῳφελεῖν* l. 681. But these verbs usually take the acc. Compare l. 519.

l. 333. *τὰ τῶνδε*, 'their conduct.' *αὐχῶ*, 'I am confident,' as in l. 353. Compare *οὐκ αὐχῶ*, 'I am not so sure of it,' *Alc.* 95. For a different meaning see ll. 822, 931. [*αὐχ-έω* is a variant form of *εὐχ-ομαι* = 'wish,' 'boast,' the literal sense being probably 'speak aloud,' i. e. 'assert.']

l. 334. *τοιαῦτα*, i. e. 'such' as you have urged. See ll. 314, etc. *μνημονεύεται*, fut. mid. in passive sense, like *λέγομαι* *Alc.* 322, *στερήσασθε* *Hippol.* 1460, and many others. The shorter form in *-σμαι* was mostly thus used in verbs where the passive form in *-θήσμαι* was rare or wanting.

ll. 335, etc. *σύλλογον*, either 'muster' of troops, or 'meeting' for deliberation. In the former case *τάξω* will be 'marshal,' in the latter 'arrange matters.' *κάγῳ μὲν* is answered by *σύ δέ* in l. 340, the *μὲν* in l. 337 by *τέ* (l. 340). Compare l. 240. *ταχὺς βοηδρόμος*, 'is prompt to the rescue,' i. e. 'at the scene of action' (P.).

ll. 340, 341. *θύσομαι*, causative middle, 'I will order a sacrifice.' Compare l. 664. So *διδάσκομαι τὸν νῦν*, 'I get my son taught,' etc. For *Ζηνὸς ἐσχάραν* see on l. 70.

ll. 344, 345. *ἑξώμεσθα μένοντες*, 'let us keep our seats' (P.). *εὖ πράξαι* after *ἰκέται* (compare l. 33), 'praying for the success of our city.' [Others take it after *μένοντες*, 'waiting until,' etc.]

l. 348. *Ἀργείων*, 'than those of the Argives.' Compare *χείρον* 'ἀρῶν νύσον' = *νύσου ἀρῶν*. This is called *Comparatio Comparandaria*, or abbreviated form of comparison.

ll. 351, 352. *ὑπάρχειν*. Compare l. 181 n. *νικωμένη*, etc., in reference to Athena as the Protectress of Athens, *Νίκη τ' Ἀθῶνα* *Πολιάς* *Soph. Phil.* 134. The Doric form *Ἀθῶνα* is always used in tragedy. So *δαρὸν*, *ἔκατι*, *κυναγός*, etc., etc.

οὐκ ἀνέξεται, with participle, 'will not endure being,' etc., or 'submit to be.' See *ἀνέχω* in Lexicon.

ll. 353—380. CHORUS. 'Vain is thy boasting, Argive stranger! Athens fears thee not. Upon her suppliants hast thou laid hands of violence; but thou, injurious king, shalt not prevail. Refrain then from troubling our state: we have arms as well as thou, and we will defend the right.'

The metre of the first passage of the strophe and antistrophe

of this Chorus (353-357, 362-366) is Choriambic; i. e. consisting of Choriambi (— ∪ —) mixed with Iambic *dipodiae* (∪ — ∪ —), of which the last syllable was commonly omitted, forming what is called a 'catalectic' verse, as οὐ πλέον οὐ μέλον | ται + |. The rest of the strophe and the epode is Glyconic, a metre akin to the Choriambic, as it contains a Choriambus with a 'base' (— ∪ or ∪) prefixed and an Iambus (∪ —) or Spondee (— —) following (see l. 375). Often an extra syllable is added, as μήπω | ταῖς μεγάλαις | ν οὐ | τω, and generally throughout the epode.

l. 353. εἰ = 'though,' the supposition being a fact. For αὐχεῖς see l. 333 n.

ll. 358, etc. μήπω—εἴη, i. e. may Athens never thus be scared from her duty to suppliants. μήπω, 'not yet,' i. e. neither now nor ever. καλλιχόροις, lit. 'with fair spaces' or squares for dancing, hence renowned for dance and song. So εὐρύχορος a common epithet of cities in Homer = 'spacious.' [The word χορός is probably akin to χόρ-τος, *hor-tus*, *gard-en*, *yard*, = 'enclosure,' but whether the dance itself or the place for dancing was the primary idea is a matter of dispute.]

l. 361. Σθενέλου, sc. παῖς. Compare *Alc.* 1150 Σθενέλου τυράννη παιδί. Eurystheus was the son of Sthenelus, and the grandson of Perseus and Andromeda.

l. 362. οὗς refers back to σύ in l. 360, that is to Copreus, but includes his master Eurystheus.

ll. 365-367. ἀντισχομένους, 'clinging for protection'; compare *Troad.* 745 τί μου . . . ἀντέχει πέπλων; 'why clingest thou to my garments?' For the force of the present ἔλκεις compare l. 79.

ll. 369, 370. ποῦ, adv. of place, for πῶς adv. of manner, as in l. 510. Lit. 'where could such conduct be deemed honourable?' καλῶς for καλόν; compare *Hec.* 732 εἴ τι τῶνδ' ἐστὶν καλῶς (Pfl.). παρά = 'in the judgment of.' Compare l. 201.

ll. 373, 374. ἦξεῖς, 'come with an army.' οὕτως, 'so easily' (P.), or 'just what you expect.' Compare *Alc.* 680 οὐ βαλὼν οὕτως ἀπει, 'you shan't get off so with your insults.' Pflugk quotes Cic. *de Fin.* 5. 3. 7 'non poterit sic abire.'

l. 376. ἰτέα κατάχαλκος, *clipeus aere obductus* (Elmsley). Compare χαλκόνωντον ἰτέαν *Troad.* 1193.

ll. 378-380. μοι, *dat. ethicus* = 'I pray thee.' χαρίτων, gen. of respect, common with phrases like εὖ, καλῶς ἔχειν. Compare *Hipp.* 462 ἔχοντας εὖ φρενῶν. ἀνάσχου, 'refrain.'

ll. 381-473. IOLAUS. 'What news of the enemy? Eurystheus will surely come in the pride of his strength, but Zeus shall cast him

down.' DEMOPHON. 'He is even now upon our borders, biding his time. I too with my people am prepared, and the priests are busy with sacrifices. All the oracles with one voice demand for our success "a noble maiden's blood." What can I do? Mine own daughter I will not slay, nor can I force my subjects. No tyrant am I; my people are free. See then to it, if ye have any device or remedy.' IOL. 'Now are we at last driven from our refuge, like mariners blown back from land into a storm-tost sea. Thee I blame not; the gods are against us, and we must die. Not for myself I grieve, but for you, my children, and for Alcmena, mother of your sire, in length of days unblest. Would we had perished ere now! One chance remains. Give me up instead of these; then would Eurystheus rejoice, for he is insensate and knows not mercy. CHORUS. 'Let not this reproach come upon us, that we have betrayed strangers.' DEM. 'It cannot be. Eurystheus desires not thy life, but the lives of these, the children of his enemy. Speak, if thou hast aught of counsel. I know not any.'

l. 381. ὦ παῖ. There is nothing disrespectful in this mode of address to a much younger man, even though he be a king. So in *Alc.* 674 the Chorus of elders address Admetus ὦ παῖ, etc. σύννοιαν, 'anxiety,' from the notion of 'deep thought.' See Lexicon.

l. 383. μέλλουσιν, as distinguished from πάρεσιν, = 'are they on the way hither?'

l. 384. ψεύσῃ, 'play us false,' i. e. he will not fail to fulfil his threats. οὐ μή with the subj. or fut. ind. = 'certainly not,' 'there is no chance that,' etc. The theory of an ellipse of δέος or φόβος = 'there is no fear lest,' etc. (like most explanations requiring something to be 'understood' to complete the sense) is unsatisfactory and often inadequate; though it is true that the meaning is much the same as if the δέος ἐστὶ were supplied, as is sometimes the case. No adequate formal explanation of this idiom has ever been given. All we know is that the Greeks, following a natural tendency of language, multiplied their negatives to make the denial more emphatic; also that they used οὐ for the denial of a fact, μή for the denial of an idea in the mind of the speaker. Hence the two negatives combined would be tantamount to saying, 'this is not so in fact, nor do we conceive it to be so.' [Distinguish the above construction from that of οὐ μή with second person of fut. ind. marking a strong prohibition, as οὐ μή λαλήσεις, 'you shall not prate' = 'don't prate.' Goodwin, *Greek Moods and Tenses*, § 89. 2.]

ll. 385-387. τὰ πρόσθεν, alluding to his former success in expelling the Heracleidae from other states (ll. 19, 20). εἰς τὰς

'Αθηνάς, probably after εἶσιν, though some take it with φρονῶν, 'having pride in his heart against Athens.' Compare *Hipp.* 6 φρονοῦσιν εἰς ἡμᾶς μέγα.

l. 388. Possibly imitated from Aesch. *Pers.* 823 Ζεὺς τοι κολαστῆς τῶν ὑπερκόπων ἄγαν φρονημάτων ἔπεστιν. Compare also l. 908.

l. 392. οὐκ goes with ἀγγέλοισι, not with ὄραν, which would require μή. 'Not by report of messengers,' but with his own eyes.

l. 393. εἰς τόδε, 'as yet,' *usque adhuc* (Pfl.). ἐφῆκε, 'let loose upon,' with πεδία, the acc. after a verb of motion. Compare πόλιν ἤξει l. 373.

l. 394. λεπαῖαν ὀφρύην, 'rocky brow,' the acc. of position (a variety of the cognate acc.). Compare l. 55, *Orest.* 954 καθίζαν τρίποδα, etc., etc. So we say to 'sit a horse,' etc. Compare Milton *P. L.* 7. 475 'whatever creeps the ground,' *ib.* 1. 202 'that swims the ocean stream.'

l. 395. δέκησιν δῆ, 'a mere conjecture.' Compare δόξαν λέγω *Bacch.* 628.

ll. 396, 397. ποῖα, sc. ὁδῶ, 'by what route?' So ταύτη, ᾗ, etc., are used as adverbs of place ἐν ἀσφαλεῖ, 'in a safe position.' χθονός, gen. of respect, lit. 'as regards this land,' safe from any attack on our part. Compare ἐν ἀσφαλεῖ βίου *Hipp.* 785.

ll. 399, 400. σφάγια, 'victims' to be slain, according to custom, just before the battle began; meanwhile other sacrifices were being offered in the city (Elmsley). οἷς θεῶν, i.e. τοῖς θεῶν, οἷς χρή, etc.

ll. 401, 402. θυηπολεῖται, 'is full of sacrifices.' Compare αὐλεῖται μέλαθρον, 'the palace resounds with music,' *Iph. T.* 367 and see note there. τροπαῖα, accus. (or perhaps nom., compare l. 72) in apposition to sentence, with ἐχθρῶν as objective gen., 'to ensure the rout of the foe and our country's deliverance.'

l. 403. ἀλίσας, from ἀλής or ἀλής (ā), 'crowded,' akin to ἀολλής, ἄλις, etc. The root is probably the same as ἔλ- or εἰλ- in εἰλεῖν, 'to press,' and this again (though Buttmann makes a distinction) may be seen in εἰλ-νεῖν, *volv-ere*. [Distinguish ἀλίσας from ἀλίσας, 1 aor. of ἀλινδεῖν, 'to roll'.]

l. 404. ἡλεγξα, 'examined' or 'tested.' Compare *Alc.* 15 πάντας δ' ἐλέγξας . . . φίλους. βέβηλα, 'accessible' to the public, in contrast to *ρεκρυμμένα*, those which the priests kept to themselves (P.). The rage at Athens for collecting and interpreting oracles is attested by Thucydides 2. 8. 54 and ridiculed by Aristophanes in the *Equites* 195 etc., 998, etc.

ll. 406, 407. The sense is 'the oracles in general differ on many

points, but in one sentiment they all agree.' The distinction is not, as τῶν ἄλλων would strictly imply, between one particular *oracle* and 'the rest,' but between the discrepancies that exist in all the oracles and the single point in which they coincide. γνώμα, a poetical term for γνώμη, hence γνωματεύειν, *sententiose loqui* (Barnes). ταῦτόν ἐμπρέπει, 'is clearly the same.'

ll. 408, 409. κόρη Δήμητρος, Persephone, often called simply Κόρη, 'the Maiden,' as in *Alc.* 852. ἤτις, indefinite, 'someone who.' Compare l. 328, *Alc.* 17 οὐχ εὖρε πλὴν γυναικὸς ἥτις ἤθελε θανεῖν. So in l. 414 ὅστις δώσει, '(one) who will give,' i.e. 'as to give.'

l. 415. πικράς, 'angry' or 'rancorous,' with heated disputes on each side. συστάσεις, 'gatherings.' Compare Thuc. 2. 21 κατὰ ἐυστάσεις γινόμενοι. The first ἄν gives warning that a condition is about to follow, and also emphasises πικράς. Compare l. 721, *Hipp.* 480 ἡ τὰρ ἂν ὀψέ γ' ἄνδρες ἐξεύροιν ἄν. Aristophanes comically exaggerates this usage in *Ach.* 212, where the Chorus exclaim οὐκ ἂν ὑπ' ἐμῆς γε νεότητος . . . ὦδε φαίλως ἂν οὗτος . . . ἐξέρυγεν, οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίστατο. (See note on *Alc.* 647.)

l. 416. ἦν, the imperf. refers to his lately expressed resolution to aid their cause (ll. 237, 248. etc.).

l. 417. ἐμοῦ, the usual genitive of the person after κατηγορεῖν. Compare *Or.* 28 Φοῖβον δ' ἀδικίαν . . . κατηγορεῖν.

l. 418. τόδε, i.e. if I cause a maiden to be sacrificed. For another reading see Crit. Appendix.

ll. 420, 422. συνεξέυρισχ' ὅπως, 'help to find some means whereby,' etc. For ὅπως with fut. ind. = 'how,' i.e. 'that' see l. 248 n. διαβληθήσομαι, 'be slandered by,' etc.

l. 423. ὥστε = ὡς, 'like that of,' its original sense, as seen in Homer *passim*, but less commonly in Attic Greek. Compare Soph. *Ant.* 1033 ὥστε τοξόται σκοποῦ, 'like archers aiming at a mark.' The contrast between constitutional government and despotism is well drawn out in *Suppl.* 404, 429, etc. But, as Wecklein observes, the picture as regards Athens is drawn from a later period than that of the ancient kings.

ll. 425, 426. ἄλλ' ἢ, *an ergo*? 'is it really the case that,' etc.

χρηζουσάν, 'when she desires it.'

l. 427. εὖοιγμεν (cp. l. 681), syncopated form from εὖοικαμεν. So εἰκτον, εἰκτην (for εὖοικατον, etc.) in Homer. For οἷτινες see note on l. 409.

l. 429. συνῆψαν, intransitive, lit., 'have neared the land,' εἰς χεῖρα, 'even to grasping it,' i.e. 'have come so near as to have it in their grasp.' εἶτα, 'after all.'

l. 434. οὐ μέλλουσα, etc., 'if thou didst not intend to complete the (proffered) boon.'

l. 435. τὰ τοῦδε, etc., 'his (Demophon's) conduct is excusable.' εἰ, 'since,' etc.

ll. 436, 437. αἰνέσας ἔχω, 'I am content with.' For this periphrastic form, denoting an *abiding* state or condition, compare Soph. *Ant.* 22 τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει, among other instances. τάνθαδε, 'my treatment here.' τάδε, adverbial acc. with πράσσειν, 'to fare.' Compare *Or.* 538 ἐπραξεν ἐνδίκᾳ.

l. 439. ὑμῖν τί χρῆσομαι, 'what I shall do with you.' Pflugk cites Plato *Gorgias* οὐχ ἔξει ὁ τι χρήσεται αὐτοῖς, 'he will not know what to do with them.'

ll. 440, 441. For ἀστεπτος see l. 124 n. ποῖον may, as Pfl. thinks, be for ποῖας by *hypallage* (transposition of adjective). Compare note on ξένων πρὸς ἄλλην ἑστῖαν (for ἄλλων) *Alc.* 538, also πατρῶν ἑστῖας βάθρον (for πατρώας) Soph. *Al.* 860. But the sense may well be, 'what place of refuge in (all) the land' of Hellas, not referring to Attica only.

ll. 443, 444. ἐμοῦ, 'for myself,' in contrast to ὑμᾶς, gen. of the object after μέλει (μοι). πλὴν εἰ, 'save that haply,' i.e. my only regret is that, etc. (P.).

l. 447. βίου, gen. of cause or relation, especially after adjectives denoting misery and the like. Compare τάλαινα τῶν ἀλγέων *Hēr.* 366, τλήμων σὺ τόλμη *Ion* 260, etc., etc. (Jelf *Gr. Gram.* § 489).

l. 449. χρῆν ἄρα, 'it was then, it seems, our fate.' For this sense of ἄρα cp. l. 65 n.

l. 451. οἶσθ' ὁ μοι σύμπραξον. Compare οἶσθ' ὁ δρᾶσον *Hec.* 225 and elsewhere. It cannot be explained as an inversion for δρᾶσον, οἶσθ' ὁ, 'do, you know what,' as this would not be good Greek. It is a sudden change from the indirect to the direct construction, a substitution of an abrupt imperative for the regular δεῖ δρᾶσαι (Jebb on Soph. *O. T.* 543); the effect being to emphasise the command, 'you know what [to do, therefore] do it.' Sometimes the future (δράσω) is used instead of the imperative, as in *Iph. T.* 759, and then of course a literal rendering is possible.

l. 454. μήτε is followed by τε as in Xen. *Anab.* 2. 2. 8 μήτε προῶσιν ἀλλήλους σύμμαχοί τε ἔσεσθαι. In English we should say, 'do not . . . but,' etc.

ll. 458-460. σκαιός, 'stupid,' but also involving the notion of 'boorish,' or 'ill-bred.' See l. 258 n. From such a man it is useless to expect 'consideration' (αἰδοῦς), hence it is better to

have a wise man for one's enemy than a fool. Pflugk cites a parallel passage from *H. Furens* 299—

φεύγειν σκαιὸν ἀνδρ' ἐχθρὸν χρεών,
σοφοῖσι δ' εἵκειν καὶ καλῶς τετραμμένοις,
ῥῆον γὰρ αἰδοῦς ὑποβαλὼν φίλ' ἂν τύχοις.

ἀμαθεὶ φρονήματι, 'unfeeling pride,' abstract for concrete, the quality for the person possessing it. ἀμαθία is a lack of moral feeling, arising from bad or imperfect training. For αἰδοῦς see l. 6 n. δίκης, 'equity,' i.e. in dealing with the wise.

l. 461. νῦν emphasises μὴ = 'now don't,' etc. ἐπαιτιῶ, 'blame,' if we refuse your request (l. 453); not as Pflugk takes it, 'bring us into disgrace' by asking such a thing, since it does not appear that ἐπαιτιάσθαι can bear this meaning. 'For' (the Chorus add) 'however false the imputation, it would do us harm to have it laid upon us.'

l. 464. ἀμήχανα, 'impracticable,' i.e. 'out of the question.' Compare ll. 149, 492 n.

l. 466. τί πλεόν, etc., 'what would Eurystheus gain by the death?' etc. The phrase is very common. Compare *Alc.* 72 οὐδὲν ἂν πλεόν λάβοις, lit. 'get more' than you have.

l. 469. πατρός, objective gen., 'against their sire.' For μεμνήσθαι with the acc. cp. l. 740.

l. 470. λύμας, acc. pl., 'despiteful acts' of Eurystheus. προσκοπέιν, 'guard against.' The πρό = 'beforehand.'

ll. 474-538. MACARIA. 'Call me not unwomanly or overbold. I heard thy groans, Iolaus, and came forth, I the eldest of my race. If thou hast any fresh trouble, I fain would know it.' IOL. 'Daughter of Heracles, we are again in evil case, the oracles demand the sacrifice of a maiden: on this all depends. Who will provide the victim? If none be found, we are undone.' MAC. 'Cease thy fears. I myself will be the victim. Shall this people be endangered for our sake, and we not give our lives for them? This were indeed unworthy of our stock. Were it better for me to fall into the enemy's hand and die disgraced? or wander an outcast through the world, branded as a coward? Such fate is for the ignoble, not for me. Prepare then the rites. I will die for my brethren, and die gloriously.' CHORUS. 'What words, what deeds are more noble than these?'

ll. 474, 475. ἐξόδοις, prob. the causal dative, 'for my coming forth,' with μοι after προσθήτε, 'impute to me.' Or μοι the dat. *ethicus* = 'I pray,' and ἐξόδοις after προσθήτε, 'impute to my coming forth.' Greek etiquette forbade women to appear in public: thus Medea excuses herself for so doing, 'lest she may get blame' (*Med.* 215, etc.). Compare ll. 43, 44 νεὰς γὰρ παρθένους αἰδοῦμεθα, etc.

l. 476. Compare Soph. *Ai.* 293 γυναιξὶ κόσμον ἢ σιγῇ φέροι. σωφρονεῖν, 'discretion.'

l. 479. προεβείην γένους, either, 'to take the precedence of my family,' as the eldest daughter, or 'to represent,' like an ambassador, from the other sense of *πρεσβύς*. The verb has both meanings.

l. 480. ἀλλὰ . . . γάρ, etc., i.e. 'but (still I have ventured) for,' etc. πρόσφορος, 'fit' for the office although οὐ ταχθείσα.

ll. 482, 483. μή with indic. in an oblique question=*num*, but involves the idea of suspicion, 'whether, as I fear.' ἐπί=*super*, 'besides.' προσκείμενον, 'additional.' Compare *Alc.* 1039 ἀλγος ἀλγυι τοῦτ' ἂν ἦν προσκείμενον.

l. 484. οὐ νεωστί=πάλαι, 'I have 'ong had occasion,' etc.

l. 487. πάλιν αὖθις, a common pleonasm. Compare l. 708 αὖ πάλιν 796; sometimes we find even αὖθις αὖ πάλιν.

ll. 488-490. ῥδοῖς=δοῖδους, by regular Attic contraction (δοι=ῥ). Compare ῥδῆ for δοῖδῆ. σημαίνειν, etc., either 'specify neither bull nor calf, but bid you sacrifice a maiden,' or (perhaps better) 'intimate that he (Demophon) is to give orders to sacrifice,' etc. Compare *Rhes.* 879 ὑμᾶς χρεών . . . σημῆναι νεκροῦς θάπτειν κελεύειν, 'you must signify (to Priam) that he is to give orders for the burial.' For ἦτις, etc., see on l. 409.

l. 492. ταῦτα, 'herein,' acc. of respect. Observe the frequent repetition of ἀμήχανος, ἀμηχανεῖν (ll. 464, 473, 487, 492, 495) to emphasise the expression of utter helplessness.

l. 494. οὐ σαφῶς, etc., 'not in express terms, but he implies.' Elmsley cites *Phoen.* 161 ὁρῶ μὲν οὐ σαφῶς, ὁρῶ δέ πως.

ll. 495-497. εξαμηχανήσομεν, 'find some way out of our perplexity,' in reference to l. 492. This forcible compound was probably invented by Euripides for the occasion. εὐρίσκειν, i.e. 'he bids us find,' from λέγει above.

l. 498. 'Are these really (καί) the terms on which we depend for safety?' (P.) ἔχεσθαι (lit. 'holding on to') denotes close connexion with, hence dependence upon anything.

ll. 500, etc. This scene may aptly be compared with that in *Iph. Aul.* 1368, etc., where Iphigenia avows her willingness to be sacrificed for the glory of her country as well as her own.

l. 501. αὐτή. 'of myself,' = 'willingly'; compare ἀλλά τις αὐτὸς ἴτω Hom. *Il.* 17. 254; also the similar use of ἴψα, as in Virg. *E.* 4. 21 'ipsae lacte domum referent distenta capellae ubera.'

l. 502. ἐτοίμη, sc. εἰμὶ. The first and second persons are less commonly omitted than the third.

l. 504. αἵρεσθαι, 'to incur.' Compare ll. 986, 991, also αἰρομένος πόνους *Ion* 199 and similar phrases.

l. 506. φευξόμεσθα μὴ θανεῖν. Compare Hdt. 7. 194 βασιλέα Δαρείον οὕτω διαφυγῶν μὴ ἀπολέσθαι, lit. 'escaping Darius (so as) not to perish.' After verbs implying a negative (as hindering, forbidding, avoiding, etc.), μὴ is inserted before the following infinitive, where in English no negative is used.

ll. 508, etc. The sense is, 'It is indeed ridiculous to pose as suppliants, and then to disgrace our parentage by playing the coward.'

l. 510. ὁρᾶσθαι, 'appear as,' i.e. 'show ourselves to be cowards.' πού, etc. (see note on l. 369) = 'where shall we find such conduct exhibited (lit. 'conspicuous') among good men?'

l. 511. οἶμαι, 'I suppose,' ironical, as in l. 968. So *credo* in Latin. εἰ μὴ τύχοι, a form of deprecation, = *quod dī avertant*. Compare l. 714.

l. 514. μηδὲν ἥσσον=ὁμοίως (*Alc.* 71), 'all the same.'

ll. 515, 516. ἀλλά= 'but supposing,' etc. δῆ, 'really,' 'actually,' or representing the supposition as a certainty, 'if, as of course they will do.'

l. 517. For ἱκεσίοισι κλάδοις compare ll. 124, 226 n.

l. 520. οὐδὲ μέντοι, etc., 'not even so' or 'in any case.'

l. 522. ἤδη, 'before now.' τῇδε, 'thus,' i.e. with such a hope before them.

ll. 526, 527. ἀναξίαν, 'undeserving,' i.e. too distinguished (ἐπίσημος) to merit such a fate; compare ll. 509, 513. For ἦτις, 'such a one as,' see l. 409 n. The sentiment is expressed in the proverb *noblesse oblige*.

l. 529. κατόρχεσθε, 'begin the rites.' A tuft of hair was cut from the victim's head, and thrown into the fire, as first-fruits (*primitiae*) of the sacrifice. Hence κατόρχεσθαι was a technical term for beginning the rites. See notes on *Alc.* 74, *Iph. T.* 40. The scanning κατάρ | χέσθ' εἴ | δοκεῖ violates the rule that a spondee in the fifth foot should consist of one word, or of two words closely connected (as in l. 303), unless the first half of the spondee is a monosyllable. But there are other instances, e.g. *Ion* 1 νῶ | τοις οὐ | ρανόν, *Alc.* 671 οὐ | δαῖς βοῦ | λεται.

l. 531. ἐκούσα, etc., compare *Andr.* 357 ἐκόντες οὐκ ἀκόντες. Such pleonasms are common (so in Bible, 'alive and not dead,' 'blind and they see not,' etc.). Compare πανίστατον δὴ κοῦπον' αὖθις ὑστερον Soph. *Ai.* 858, also ll. 487, 969. εξαγγέλλομαι, 'declare my willingness,' i.e. 'promise,' the usual sense of ἐπαγγέλλομαι.

ll. 533, 534. For εὔρημα ἤρηκα, cognate acc. with active verb, compare εὔρημα εὔρον *Med.* 533, also expressions like κτήμα κτᾶσθαι, ὄψιν ἰδεῖν, δόσιν διδόναι, εὐχὴν εὐχεσθαι, etc., etc. μὴ φιλοψυχοῦσα, 'if I love not my life;' μὴ expressing a condition or supposed event: compare ll. 264, 283.

ll. 535, 536. φεῦ, as in l. 552, is 'ah' rather than 'alas.' It expresses astonishment mingled with regret that so dear a sacrifice should be necessary. πάρος = πρό, ὑπέρ, 'for,' like παροῖθεν in l. 583.

ll. 537, 538. γενναίους μάλλον = γενναϊότερους. Compare σώφρων μάλλον *Alc.* 183. Hence supply γενναϊότερα (ἔργα) with δράσειεν. ἔτι = 'ever' in the future, i. e. after such an example as this.

ll. 539-607. IOLAUS. 'Thou art indeed the child of Heracles! But I grieve for thee. Call hither thy sisters, and draw with them the lot of death.' MAC. 'Speak not to me of lots. Willingly, not perforce, do I offer my life for these.' IOL. 'Now thou art even nobler than before. I bid not neither forbid thy choice.' MAC. 'I am resolved. By thy hand let me fall.' IOL. 'I cannot see thy death.' MAC. 'At least in women's arms let me expire.' DEMOPHON. 'I promise it, bravest of womankind. Speak now thy last words, if thou hast aught to say.' MAC. 'Farewell, sire, and may thy children be wise like thee! See how I give my life for thee and thine. Farewell, too, my brethren! honour your foster father and Alcmena and your protectors here. Bury me as I deserve, who offer myself for you. The memory of this deed shall cheer me beyond the grave, if there be aught of knowledge there. Better haply if there were none, but death the final remedy.' IOL. 'For the last time, farewell! all honour shall be thine. Support me, children, for my strength fails. One woe is past, but sorrow still remains.'

l. 539. τὸ σὺν κάρα, a common periphrasis for σὺ, compare φίλον κάρα, κασίγνητον κάρα, etc. So 'carum caput,' 'lepidum caput' in familiar addresses.

ll. 540, 541. φρενός is best taken after σπέρμα, 'offspring of that soul divine.' Ἡρακλῆος in apposition with ἐκείνου, 'that famous one (illius), even Heracles.' This epic form is not found elsewhere in iambic verse. See Critical Appendix.

l. 543. ἐνδικωτέρως, a rarer form of the comparative adv. than ἐνδικώτερον, cp. εὐλαβεστέρας *Iph. T.* 1375. Elmsley instances ἀσφαλεστέρας, ἐνδικωτέρως, χαλεπωτέρως, etc., from Thucydides.

l. 548. χάρις, 'free gift,' as in the New Test.; 'graciousness' (P.).

l. 550. χρῆσθαι, etc., 'deal with me as a willing victim;' see note on l. 439.

ll. 554, 555. ὑπερφέρεis, etc., 'you outdo' or 'surpass one

courageous act by another.' ὑπερφέρειν in its usual sense of one person or thing *excelling* another takes the genitive, as τέχνη τέχνης ὑπερφέρονσα *Soph. Oed. T.* 380.

ll. 558, 559. κελεύεις, i. e. 'you do in fact *bid* me,' though you disclaim doing so (l. 556), since you remind me of the benefits my death will confer upon my brethren. σοφώς, probably 'wisely' in regard of the consequences stated above; but Musgrave may be right in his rendering 'prudenter, caute,' i. e. in such cautious terms as to clear yourself of responsibility, considering the frequent use of σοφός, σοφία, etc., by Euripides in this sense. μιάσματος, the 'stain' of guilt involved in putting me to death. ἐλευθέρως θάνω, 'let me die as a free agent' (ἐκούσα).

l. 561. From a like feeling of modesty the maiden Polyxena at the moment of her sacrifice πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν, *Hec.* 569. See also l. 566.

l. 562. σφαγῆς γε, etc., 'even to the dreadful ordeal of the knife.' Elmsley cites *Med.* 393 τόλμης δ' εἰμὶ πρὸς τὸ κάρτερον.

l. 563. εὐχομαι, 'I boast myself' to be sprung: a common phrase in Homer. For the ellipse of εἶναι cp. Aesch. *Supp.* 17 ἐξ ἐπιπνοίας Διὸς εὐχόμενον.

l. 565. σὺ δ' ἀλλά, as in *Med.* 942, ὑμεῖς δ' ἀλλά *Hec.* 391, 'but at least' or 'do then,' etc. (if you cannot do *this*). τοῦδε, Demophon.

l. 567. παρθένων, partitive gen. Compare Homer's διὰ γυναικῶν, θεῶων, etc., 'sancte deorum' *Virg. A.* 4. 576.

l. 568. κοσμεῖσθαι, 'be arrayed' in funeral attire. For the custom see *Dict. Antig.* s. v. FUNUS, also notes on κόσμος in *Alc.* 149, 161.

l. 570. τλημονεστάτην, not 'most miserable' but 'bravest.' Compare *Hec.* 560. The root of τλήμων, ἔτλην, etc., is that of *tollo, tuli*, etc.: its primary sense is 'bear up,' 'endure,' hence the various meanings, 'bold,' 'wretched,' and sometimes 'hard-hearted.'

ll. 572, 573. βούλει, sc. προσιπεῖν from next line. δὴ with ὕστατον 'thy very last.'

ll. 575, 576. τοιοῦσδε, sc. γενέσθαι, 'to be such as thou art (namely) wise,' etc. For ellipse of εἶναι cp. *Med.* 295 παῖδας περισσὸς ἐκδιδάσκεισθαι σοφούς. ἀρκέσουσι = 'it will suffice them,' but the personal construction is preferred as in *δοκῶ, φαίνομαι, ἄξιός εἰμι*, etc. Compare *Soph. Ant.* 547 ἀρκέσω θνήσκουσ' ἐγώ.

l. 577. σώσαι μὴ θανεῖν, 'save them from death,' but μὴ is inserted, because σώσαι involves the *negative* notion of preventing. See note on l. 506. But the μὴ is sometimes omitted, as *ὄν θανεῖν ἔρρυσάμην* = *τοῦ θανεῖν, Alc.* 11. With πρόθυμος ὢν, sc. σώζειν, 'as you are already desirous of doing.'

l. 579. ὦραν γάμον, for the usual βίον or ἥβης, *adolescentiam nubilem*, the 'bridal bloom,' or 'springtime' of life, when marriage was most desirable; compare l. 591.

l. 581. ὁμιλία, 'gathering,' abstract for concrete. See note on *προστροπὴν* l. 108.

ll. 582, 583. ὅσων, 'everything for the sake of which (to secure which) my life will be sacrificed.' For *πάροιθεν* see on *πάρος* l. 536. With *καρδία*, the literal meaning of *σφάζειν*, *jugulare*, is obscured, but *καρδία*, *ἦτορ*, etc., are equivalent to 'self' or 'person' (like *κάρη* in l. 539).

l. 584. ἔσω, usually *ἔνδον* where no motion is implied. But compare *Iph. T.* 625 *ἔσω δόμον τῶνδ' εἰσίν*, also with *ναίουσιν Hipp.* 4, and with *μένειν Aesch. Sept.* 221.

ll. 588-590. ὥς, 'how,' answered by *κάλλιστα*. *ἔνδεής*, i.e. as no mean or inferior victim. Or (with Paley), 'I have not been found wanting' but etc. *παρίστην*, 'yielded myself.' Compare *παρίστασθαι σφαγῇ* l. 502.

ll. 591, 592. τάδε, etc. The sense is 'the thought of this self-sacrifice will be my treasure in place of children and a compensation for my unwedded state,' i.e. for a life cut short before marriage (l. 579). *κειμήλια*, something 'laid up' or 'treasured' in the memory. *εἴ τι δῆ*, 'if there is really any life beyond the grave.' *τι* in the vaguest sense = existence or state or sensation.

ll. 593-596. Macaria checks her aspirations by the thought that perhaps after all it is better if there be no such state hereafter, and if death should be the 'final goal of ill.' Paley, referring to *Alc.* 745 *εἰ δέ τι κακεῖ πλέον ἐστ' ἀγαθός*, remarks on the uncertainty of the Greek mind about a future state and the consequent desire of the unhappy for 'utter extinction in death.' Contrast with this sentiment the words of Iphigenia, when pleading for her life at Aulis, *Iph. A.* 1250,—

τὸ φῶς τόδ' ἀνθρώποισιν ἥδιστον βλέπειν,
τὰ νέρθε δ' οὐδέν' μαίνεται δ' ὅς εὐχεται
θανεῖν κακῶς ζῆν κρείσσον ἢ θανεῖν καλῶς.

ἐκεῖ, 'yonder,' a common expression for the other world. *ἔποι τις πρέμεται*, *quo quis se vertat*, 'whither one may turn' or 'have recourse' for consolation.

ll. 597-599. Compare *Suppl.* 841 *οἷδε διαπνεεῖς (εἰσὶν) εὐθυχίᾳ*. Milton seems to have had this passage in mind when he makes Dalila say in *Samson Agonistes* 980 'I shall be sung the famousst of women . . . living and dead recorded.' *ἴσθι . . . ἔσει*. The regular construction of *ἴσθι*, as a verb of perception, would be with the par-

ticiples (*ἴσθι ἱσομένη*), but *ἴσθι* is here parenthetical. If the participle refers to the subject, it stands in the nom. by attraction, otherwise it is put in the accus., as *οἶδα ὧν*, but *οἶδά σε ὄντα*: see ll. 983, 987. Virgil imitated this construction in *A.* 2. 377 'sensit medios *delapsus* in hostes.' *ὑφ' ἡμῶν*, denoting the agent, because *τιμωτάτῃ ἔσει* = the passive *τιμωθήσεται* (W.).

ll. 600, 601. *δυσφημεῖν γάρ*, etc., '(I say no more) for,' etc. He does not wish to speak harshly of the goddess who demanded the sacrifice. For *δυσφημεῖν* transitive Paley quotes *Hec.* 18 *τί με δυσφημεῖς*; *κατήρκεται*, 'has been devoted.' Compare *κατάρχεσθε* l. 529 n.

ll. 604-606. αὐτοῦ, 'here.' *πεπραγμένοις*: he speaks as if the sacrifice were already accomplished. *οὔτε . . . τε . . . οὐ*, instead of *οὔτε . . . οὔτε* = 'not . . . and yet not.' Compare *Hipp.* 302 *οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ἥδ' ἔνν τ' οὐ πείθεται*, 'her heart was not then softened by any words, and even now she heeds me not.' For *μή* with part = 'if,' etc., see on l. 262. *οὐ βιώσιμον*, *non est vivendum*. So *ἀβίωτον ἡμῖν Ion* 670.

l. 607. i.e. though Macaria's death is a sore calamity, yet a 'worse mischief' (*ἄτη*) would ensue if they were all surrendered to the Argives.

ll. 608-629. CHORUS. 'Weal and woe are from the gods; fortune oft changes. She debases the mighty and exalts them of low degree. None may escape his destiny. Iolaus, be not thou cast down; her lot is blest by a death so noble. Arduous is virtue's path, but the good man's death we all revere.'

ll. 608, etc. The metre is *dactylic* throughout, the strophe and antistrophe corresponding syllable by syllable. The first line in each is a hexameter, the second and fifth dimeters *catalectic* (or 'Adonic' verses); the 3rd, 4th, 6th, and 7th are tetrameters, the 8th (l. 615) a hexameter *acatalectic* (i.e. ending with a dactyl), and the last line a pentameter, in a form which is comparatively rare; compare *Troad.* 837 *καλλιγάλανα τρέφεις* *Πριάμοιο δὲ γαῖαν*. [The tragic hexameter differs from the heroic chiefly in its neglect of *caesura*, as in l. 626; compare also *Phoen.* 802 *αἵματι Θῆβας*, *κῶμον ἀναυλοτάτων προχορεύεις*. Also in the occasional use of the *acatalectic* form (l. 615). See above.]

ll. 610-612. *βεβάναι εὐτυχίᾳ*, 'walks in prosperity;' compare the Scriptural use of 'walk' indicating a course of life or action. *παρὰ . . . δώκει*, 'presses hard upon.' Compare *Alc.* 926 *παρ' εὐτυχῇ σοι πότμον ἦλθεν . . . ἄλγος*. So '*secundum* precatorem,' 'directly after the prayer,' *Liv.* 21. 45. *δώκει* is intransitive here. For *ἀλλαν*, etc.

compare *Iph. T.* 195 ἄλλαις δ' ἄλλα προσέβα . . . ὀδύνα, also the proverb ἄλλα δ' ἐξ ἄλλων κυρεῖ *ib.* 865.

l. 613. ἀφ' ὑψηλῶν, neuter, 'from their high estate,' or masc., 'from having been exalted' (P.), but ἐκ is more usual in this sense. See on l. 796. ὥκισε, aor. of custom, 'brings low.' The sentiment is common. Compare *Hor. Od.* 1. 34. 13, *Hesiod Opp.* 6, also Hannah's song in 1 *Sam.* 2. 7, and *St. Luke* 1. 52, 53. 'He hath put down the mighty' etc.

l. 614. ἀτίταν, 'unhonoured,' i.e. of no account. Compare *Aesch. Ag.* 72 ἡμεῖς ἀτίται σαρκὶ παλαιᾷ.

ll. 615-617. οὐ θέμις, as in *Ion* 222, Lat. *nefas*. ἀπώσεται, 'thrust from him.' Compare the chorus in *Alc.* 962 on the power of Necessity. With δ πρόθυμος, sc. ἀπώσασθαι.

l. 618. μή with προπίτνων only, 'arise from thy grovelling state and bear,' compare l. 603. τὰ θεῶν, 'what the gods send.' So τὰ τῆς τύχης, etc., and similar expressions.

l. 620. φροντίδα, 'in thy heart,' acc. of respect, since ὑπεράλγεις intransitive.

l. 622. ἀμελέα, i.e. Macaria, in contrast to εὐδόκιμον. πρό=ὑπέρ (l. 532), compare προῦθανον l. 590.

l. 625. βαίνει, etc., 'virtue's road leads.' For the uphill path of Virtue see *Hes. Opp.* 289, etc., and the allegory in *Cebetis Tabula* c. xv. For διά compare *Alc.* 873 δι' ὀδύνας ἔβας, 'thou hast trodden the path of sorrow.'

ll. 626, 627. τάδε, i.e. her act, or resolve. μετέχω σοι, 'I share your feeling,' i.e. 'agree with you.'

ll. 630-701. SERVANT. 'Where are Iolaus and Alcmena?' IOL. 'I am here.' SERV. 'Why thus downcast? be of good cheer!' IOL. 'Who art thou?' SERV. 'A servant of Hyllus: I bring thee good tidings.' IOL. (to ALCMENA). 'Come forth and hear the news.' ALC. 'What is the matter? another Argive herald? Think not to lay hands on these; we will defend them.' IOL. 'Fear nothing; this is no enemy; he brings tidings of thy grandson.' ALC. 'All hail for thy message! Where is Hyllus?' SERV. 'With his army hard by.' IOL. 'What force has he?' SERV. 'A large one, arrayed for battle.' IOL. 'How far off is the enemy?' SERV. 'Their leader is in sight. But I go to join our friends.' IOL. 'I will go with thee.' SERV. 'Speak not so vainly.' IOL. 'Twere vain to desert my friends, I too can smite the foe.' SERV. 'Thy fighting days are over; feeble is thy strength now.' IOL. 'Say no more, I am resolved.' SERV. 'How wilt thou go unarmed?' IOL. 'There is a suit of mail within the temple. Go fetch it, I cannot abide at home.'

ll. 630, 631. χαίρετε, here = *salvete*, 'hail!' not as in l. 600. Iolaus is lying down covered up (l. 624), and is thus hidden from view.

l. 632. οἷα δὴ γε, etc., 'whatever my presence may avail,' i.e. if my presence can avail anything. The γε gives a further emphasis to οἷα δὴ. Paley, noting the rarity of the combination δὴ γε, would take γε with ἐμοῦ, but the order is against this, though of course there is an implied emphasis in ἐμοῦ also.

ll. 633, 634. τί χρήμα, 'why,' as in ll. 646, 709. Cp. τί χρέος l. 95 n. κατηφές, 'downcast.' The corresponding verb occurs in *Med.* 1012 τί δὴ κατηφέις ὄμμα; οἰκέος, 'private,' affecting himself and the family of Heracles. The opposite of θυραῖος, *Alc.* 811. ξυνεχόμεν, 'was troubled.' So συνέχεσθαι κακοῖς, πολέμῳ, νόσῳ, etc. Cp. *St. Matt.* 4. 24 νόσοις καὶ βασάνοις συνεχομένους.

l. 636. ἐσμέν, referring to himself only, not to Alcmena also, as in ll. 39, 653. The use of ἡμεῖς for ἐγώ is common in tragedy. ἐρράμεθα, perf. pass. of ῥάννυμι.

l. 639. πινέστης, 'retainer.' The *serfs* in Thessaly were properly called πινέσται; these were partly descendants of the old conquered tribes, partly, like the Laconian Helots, prisoners of war. [The connexion of the word with πίνος is doubtful; it is more likely derived from the name of some locality.]

l. 640. ὦ φίλτατε, addressed in thought to Hyllus, not to the servant. For the spondee in the 5th foot see on l. 529.

l. 641. πρόσ, adverb, 'besides,' as in *Med.* 704, *Orest.* 622, and elsewhere. τὰ νῦν τάδε, 'for the present.' This phrase recurs in *Il. Fur.* 245, *Iph. A.* 537. τάδε = 'in this,' i.e. 'at this juncture.'

l. 642. λέγω, 'I mean.' Compare *Επίβοιαν* λέγω *Soph. Ai.* 569.

ll. 644, 645. ὠδίνουσα, 'in sore distress,' lit. 'in travail' of soul. Compare *Soph. Ai.* 794 ὥστε μ' ὠδίνειν τί φῆς. τῶν ἀφιγμένων, though the order of words seems to connect it with ὠδίνουσα, 'trouble about those who have come,' is perhaps better taken after νόστος, 'the arrival' of Hyllus and the rest. νόστος, in its primary sense (as connected with νεῖσθαι), 'arrival,' not 'return.' Compare *Iph. T.* 1112. So νοστήν in *Hel.* 428, 474. εἰ, '(in your anxiety) whether.' Compare φόβος εἰ, etc., l. 791.

l. 646. τί χρήμα. See above on l. 633. ἐπλήσθη, 'is filled,' aor. of the moment. Compare l. 232 n.

l. 649. τοσόνδε, etc., spoken defiantly, 'let me tell you this much.'

l. 651. ἦ τάρα (ἦτοι ἄρα), 'then surely,' i.e. if I let you take them. This emphatic particle occurs in a similar connection in *Alc.* 732 and in six other passages of Euripides.

l. 653. *δυοῖν γερόντων*. Compare l. 39. *οὐ καλῶς*, 'discreditably,' because they were both *γέροντες*, old and feeble.

l. 654. The spondee in the 5th foot is here legitimate. See on l. 529.

ll. 656, 657. *ἔστησας*, 'set up.' Compare l. 74 n. *σέ*, 'about you,' from the general notion contained in *βοῆν ἔστησας*. No definite verb needs to be supplied. *ὅπως βαίης*, etc., i.e. 'to bring you out in front of the temple.' Take *πέλας* closely with *βαίης*.

l. 658. *τίς γάρ*, etc., 'who then is this?' Compare *Iph. T.* 533 *τί γάρ ὁ Λαέρτων γόνος*; sc. *πράσσει*, *St. Matt.* 26. 23 *τί γάρ κακὸν ἐποίησεν*; *Γάρ*=*γὰρ*, and the force of the latter particle here predominates.

ll. 660, 661. *καὶ σὺ*, said to the servant; *τί, ποῦ*, a double question = *τί ἀπεστὶ καὶ ποῦ ἐστὶ*; compare *Hel.* 156 *πῶς ἐκ τίνος νεῶς . . . ἤκετε*; *Alc.* 213 *τίς ἂν πᾶ πύρος κακῶν γένοιτο*;

l. 663. *τέρψαι*, without the usual *μή* after a verb (*εἴργε*) implying a negative. Compare l. 963 and ll. 507, 577 n.

l. 664. *τάσσεται*, causative middle, i.e. by the aid of his officers (P.). See note on *θύσσομαι* l. 340.

ll. 665, 666. Alcmena says she has no further interest in these military details. Iolaus replies, 'yes, you have, but it is *my* business to enquire about them.'

ll. 668, 669. *πόσον τι* (also in l. 674), 'about how many.' *ἄλλον*, adverbial, in apposition with *ἀριθμόν*, = 'otherwise,' i.e. 'more exactly.'

l. 671. *καὶ δὴ*, here and in l. 673 = *ἤδη*. *κέρας* is probably a sort of cognate accus., like *καθῆσθαι ἔδραν* l. 55, 'he is posted on the left wing.' Compare *Synchl.* 658 *δεξιὸν τεταγμένους κέρας*. It may however be the nominative to *ἔστηκεν*, 'the left wing is already in position,' the presence of Hyllus in command of it being implied. The right wing, or post of honour, would be occupied by the Athenians as the lords of the country. So at the battle of Mantinea Thucydides says (5. 67) *δεξιὸν μὲν κέρας Μαντινῆς εἶχον, ὅτι ἐν τῇ ἐκείνῃ τὸ ἔργον ἐγίνετο* (Elmsley).

ll. 672, 673. *ὥς εἰς ἔργον*, 'ready for action.' The *ὥς* implies purpose; compare *ὥς εἰς μάχην* Xen. *Anab.* 1. 8. 1. *παρήκται*, 'brought up' for sacrifice. This was done immediately before a battle.

l. 674. *ἄπωθεν*, i.e. from the allied forces.

l. 675. *ἐξορᾶσθαι*. The *ἐξ* here and in l. 677 = 'from afar.' There is a similar line in *Helena* 1268, where, in answer to the king's question 'how far off is the ship from land?' Menelaus replies, *ὥστ' ἐξορᾶσθαι ῥόθια χερσὶν ὅθεν μάλιστα*.

l. 677. This line must be taken separately as part of the single-lined dialogue (*στιχομυθία*). Thus each speaker has two lines assigned to him, after which the dialogue continues as before.

l. 678. *ἐρήμους*, 'unsupported.' *τοῦμόν μέρος*, *quod ad me attinet*, i.e. 'if I can help it.'

ll. 680, 681. *ταῦτά* is explained by the following line. For *ὡς ἔοιγμεν* see on l. 427, and for the dative after *ὠφελεῖν*, l. 330 n.

l. 682. *πρὸς σοῦ*, 'for one in your position,' i.e. for an old man like you. Similarly *πρὸς ἀνδρὸς εὐγενοῦς* *Hel.* 959. *ἦν*, *decebat*, the 'words' having been already uttered. Compare l. 416, also note on *χρῆν* l. 112.

l. 683. *καὶ μή*, sc. *ἤμιστα πρὸς ἐμοῦ ἐστὶν* (Pfl.).

l. 684. *ἐν ὄψει*, etc., 'in a mere look, without coming to blows.' *δρώσης*, used absolutely like *δρᾶν* in l. 691, 'if the hand acts not,' or 'is idle.' For *μή* = 'unless,' with participle, see on ll. 263, 264.

l. 686. *πρόσθεν*, 'sooner,' either of time, or = *potius*, i.e. 'more likely.'

l. 688. For *ὦ τᾶν*, see on l. 322. This familiar form of address is well suited to the present scene, which has a decided flavour of comedy. See Introduction, p. 9.

l. 689. *ἀλλ' οὖν γε*, 'but at all events.' *οὐκ ἐλάσσοσι*, i.e. than on former occasions, when I was young.

l. 690. *σμηκρόν*, etc., = 'feeble is the aid which you contribute.' For the 'tertiary predicate' see on l. 55. *σῆκωμα*, lit. 'weight' thrown into the scale. Compare *ἀντισηκώσας*, 'in compensation,' *Hec.* 57.

l. 691. *δρᾶν*, 'for action.' See above, l. 684 n.

l. 693. *ὥς μὴ μενούντα*, etc., = 'be sure that I shall not stay here, say what more you will.' He might have used the genitive absolute *ὥς (ἐμοῦ) μὴ μενούντος*: the accusative is not, strictly speaking, 'absolute,' but implies some verb such as 'knowing,' or 'understanding that,' etc., to be supplied in translation.

l. 695. *δόμοισι*, 'temple.' According to a well-known custom, arms taken in war (*λάφυρα*) were hung up and dedicated to the gods in their temples.

ll. 696, 697. *οἷσι* refers of course to *ὄπλα*, though *τοῖσδε* somewhat awkwardly intervenes. *ζῶντες*, 'if we survive' after the battle. *ἀπαίτησιν*, sc. *αὐτά*, with *θανόντας* as accusative of the person.

ll. 698, 699. See above on l. 695 and cp. *Andr.* 1122 *κρεαστὰ τεύχη πασσάλων καθαρίσας*. For *ὀπλίτην* as adjective with *κόσμον* see on l. 84, and compare *ὀπλίτης στράτος* l. 800, *πλανήτης βίος* l. 878, among other instances of this construction.

l. 700. οἰκούρημα, 'home-keeping,' which, as Medea says (*Med.* 249), was the business of women. Compare *Hipp.* 787 πεκρὸν τὸδ' οἰκούρημα δεσπότης ἐμοῖς. γίγνεται, 'proves' in the result.

ll. 702-747. CHORUS. 'Thy spirit is strong, but thy frame is feeble. Why strive after the impossible? Consider thy years, and let go vain endeavours.' ALC. 'Wilt thou desert us? What shall I do if left alone?' IOL. 'This people will cherish thee. Zeus too regards thy state.' ALC. 'Him I will not upbraid: may he deal justly with me!' SERVANT (returning). 'Here is the armour. Put it on with speed, time presses; or let me carry it to the field.' IOL. 'That were best. Support me now as I go, and let us hasten to the battle.' SERV. 'Yours the delay, not mine.' IOL. 'See what I will do in the field!' SERV. 'Yes, if we arrive there.' IOL. 'Would that I were strong, as in days of old! Eurystheus then should fall by my hand, for he is craven-hearted, though men account him brave.'

ll. 702-708. For the anapaestic metre of this chorus see note on l. 288.

ll. 703, 704. ἡβᾶ. Note the change of subject from χρόνος to λῆμα. The antecedent to ᾧ is understood in the object of πονεῖς, 'why this fruitless toil after what will but prove thy bane?' ἄλλως = μάτην, *frustra*, is common. Compare l. 962.

l. 706. γνωσιμαχεῖν is explained (1) 'to know your fighting powers,' i.e. your weakness, hence to decline unequal contest; (2) 'to contend with your (former) sentiments,' and thus to 'change your mind' (μεταβουλεύεσθαι). The latter interpretation is probably right. In the four other passages in which γνωσιμαχεῖν occurs (three in Herodotus and one in Aristoph. *Aves* 555) this last rendering makes good sense, whereas in two of them at least, the other will not serve. σὴν ἡλικίαν = 'a man of your age'; abstract for concrete. Compare ll. 52, 108.

l. 708. For the pleonasm in πάλιν αὖθις compare l. 487 n.

l. 709. τί χρήμα, cp. l. 646 n. φρενῶν οὐκ ἔνδον, *mentis non compos*. Paley quotes Aesch. *Cho.* 225 ἔνδον γενοῦ, sc. φρενῶν, i.e. 'be reasonable.'

l. 711. Barnes compares Hom. *Il.* 6. 492 πόλεμος δ' ἀνδρεσσι μελήσει.

l. 712. τί δέ . . . πῶς, not really a double question (as in l. 661), since τί δέ is a familiar phrase, marking a rapid transition to a fresh thought = 'but then,' 'but see now,' etc.

l. 713. παιδὸς παισί, etc., 'your surviving grandchildren.' παιδός = Heracles, as in l. 41.

l. 714. ἢν δ' οὖν = 'if, as may happen,' or by a stress on the verb, 'if they should,' etc. χρήσονται, 'meet with,' especially of adverse

fortune. Compare *fortuna uti*. τύχη, an euphemism for θανάτω, or the like. Cp. *fato fungi* = 'to die.'

l. 718. ἀκούσεται κακῶς, *male audiet*, 'be evil spoken of.' Imitated by Milton in *P. L.* 3. 7 'Or, *hear'st* thou rather pure ethereal stream?' meaning 'wouldst thou rather be called?'

l. 719. The order is εἰ δ' ἐστὶν δίκαιος εἰς ἐμὲ αὐτὸς οἶδεν. δίκαιος = δίκαιος, 'righteous,' but implies the *divine* obligation of Zeus as the father of Heracles. Her faith in the deity falters for the moment, but it is confirmed later on (ll. 869-872).

l. 721. οὐκ ἂν φθάνοις, a common formula = 'you must lose no time' in doing a thing. For the tense of the participle see l. 120 n., and for the 'double ἂν' cp. *Iph. T.* 245 οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένη. See also l. 415 n. The second ἂν affects the participle κρύπτω = 'if you mean to cover,' lit. 'you would not be too soon, if you were now covering,' etc. (P.).

l. 722. Ἄρης στυγεῖ, etc. Pflugk cites the proverb ἀγῶν πρόφασιν οὐκ ἀναμένει.

l. 725. πυκάζου, 'enwrap yourself,' properly said of a thick covering, from πυκ-νός, *densus*. See Lexicon.

ll. 727, 728. ὀξύην, 'a spear' made of a tree so called, which some suppose to be a kind of beech, others a fir. Compare ἔγχεϊ ὀξύεντι Hom. *Il.* 5. 50. So in *Il.* 19. 390 μελίη, the name of the tree, is used for an ashen spearshaft. εὐθύνων πόδα, 'directing' or 'supporting my steps.'

l. 729. παιδαγωγεῖν, 'conduct' like a boy attended by a παιδαγωγός. Compare *Bacch.* 193 γέρον γέροντα παιδαγωγῆσω σ' ἐγώ.

l. 730. ὄρνιθος οὐνεκα, i.e. to avoid stumbling at the outset, which was a bad omen. For ὄρνις, 'omen,' cp. *Hel.* 1051 κακὸς ὄρνις. In *Aves* 720 Aristophanes rallies his countrymen on their frequent use of this word—

φήμη γ' ὑμῖν ὄρνις ἐστί, παρμὸν τ' ὄρνιθα καλεῖτε,
ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνιον ὄρνιν.

The absurdity of course is due to the literal sense of ὄρνις, 'a bird.'

l. 732. λειφθεῖς with μάχης, 'too late for the battle.' Cp. Hom. *Od.* 9. 448 λελειμμένους οἰῶν, of a ram 'lagging behind the flock.'

l. 733. δοκᾶν τι δρᾶν, 'though you fancy you are doing something' wonderful.

l. 736. ἐκεῖ, i.e. on the field.

ll. 737, 738. Supply λείψουσιν σε before εὐτυχοῦντα. Compare l. 685 οὐ θένοίμι κἂν ἐγὼ δι' ἀσπίδος;

l. 739. τοῦτο, either nom., 'this is what I am afraid of' (that you will never get there), like νῦν καὶ τοῦτο κίνδυνος Xen. *Anab.* 7. 7. 31

(W.); or acc. lit. 'with respect to this.' Compare *Ion* 572 τοῦτο κάμ' ἔχει πόθος (Pfl.).

ll. 740-744. For the sentiment Barnes cites the Homeric line εἶθ' ὡς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη, 'would that I were young again and my strength firm!' and the wish of Evander in Virg. *A.* 8. 560 'O mihi praeteritos referat si Juppiter annos; Qualis eram,' etc. The expedition referred to was directed against the sons of Hippocoon, who had slain Oeonus, the son of Licymnius, a kinsman of Heracles. He took Sparta and restored the government to Tyndareus, who had been expelled by Hippocoon. οἶος (l. 743) is best taken as an exclamation = οἶψ' ἑρόψω, 'how I would put Eurystheus to the rout!' So *quantus* in Virg. *A.* 11. 204 '... quantus in clipeum assurgat,' 'how he towers with shield upraised.' Some take οἶος as a second relative after τοιοῦτος = ὥστε ἐμὲ θείναι, but this is awkward, and the construction appears to be unparalleled. Note that Iolaus turns from addressing his *arm* to addressing himself.

l. 744. τοί emphasises a general statement = 'to be sure,' Lat. *sane*. μένειν, *ad sustinendum*.

ll. 745, 746. The sense is, 'men commonly hold the wealthy in repute for courage, but wrongly.' Wecklein aptly quotes Hor. *Sat.* 2. 3. 95 'Virtus fama decus, divina humanaque pulchris Divitiis parent; quas qui construxerit, ille Clarus erit, fortis, iustus.'

ll. 748-783. CHORUS. 'Ye powers of earth and heaven, bring us news of the battle! we fight for our country and our homes. Terrible is our foe, yet will we not fear, for Zeus is on our side. Thou too, Athena, our protectress, save thine own! So shall thy honours, the maiden choirs and festal dances, never fail.'

The metre is 'glyconic,' with a few variations. See note on metre prefixed to the chorus beginning l. 353.

ll. 748-750. This invocation of the earth, sun, and moon at an important crisis is common in tragedy. It was natural to the Greeks, of whose religion nature-worship was the primitive source. Cp. *Med.* 1251, *Hipp.* 601, 672, *Phoen.* 1290, and for παννύχιος *Alc.* 451 ἀειρομένης παννύχου σελένας. In Soph. *Ai.* 846 Ajax calls upon the Sun-god to carry tidings of his death to his parents. θεοῦ is used absolutely of the sun, as in *Alc.* 722 and elsewhere. The epithet of αὐγαί is taken from Homer's φαειμβρότου ἡελίου *Od.* 10. 138.

ll. 751-754. ἀγγελίαν, 'tidings' of the battle. οὐρανῷ, either 'in' or 'to heaven,' i.e. in the ears of the gods, that they may aid our cause. ἀρχῆταν, adj., 'imperial' (P.). With θρόνον sc. Διός, and with Ἀθάνας sc. δόμοις by usual ellipse. Athena is invoked

as the tutelary goddess of Athens. See concluding lines of the chorus.

ll. 755-759. The Chorus through their leader speak as representatives of their countrymen. With γὰρ sc. περὶ from the next line. ὑποδεχθεῖς, passive form in middle sense = ὑποδεξιόμενος. Elmsley, noting the rarity of such use of the passive aor., especially in verbs which have the middle aor. as well, gives no other instances of it. The N. T. use of ἀποκριθεῖς for ἀποκρινάμενος, 'having answered,' is something similar, but the verb is not there transitive, as it is here.

l. 758. κίνδυνον τεμείν combines the two notions of 'cutting' with the sword and trying the 'hazard' of battle, *secundo periclitari*. There is an analogy, but no more, with such phrases as ὀδὸν τέμνειν. Compare τέμνειν μαχᾶν τέλος Pind. *Ol.* 13. 55. πολὺφ, 'gleaming.'

l. 759. Μυκήνας, acc. by attraction into the case of πόλιν, instead of ὡς Μυκήναι (εἰσὶν).

l. 762. κεύθειν, 'nurse' or 'cherish wrath against,' etc., lit. 'hide in her mind.' Compare l. 879, also 'alta mente repositum' Virg. *A.* 1. 26.

ll. 766, 767. This recalls the language of *Psalms* 27. 1 'The Lord is my salvation: whom then shall I fear?' χάριν ἔχει exactly = 'hath a favour unto me' in *Psalms* 18. 19. Or it may be taken in its usual sense = 'is grateful.' Compare l. 719.

l. 769. ἐκ γ' ἐμοῦ. Since φανοῦνται is equivalent to the passive 'shall be thought,' ἐκ denotes the agent, 'by me.' Compare Soph. *Ant.* 264 ἐκ τῶνδ' ἄρχομαι among other instances. So 'of' in older English, as 'seen of angels,' etc.

l. 770. πότνια, i.e. Pallas (l. 754), known as Πολιός, Πολιούχος, and by similar titles. Cp. Virg. *Ecl.* 2. 61 'Pallas, quas candidi arces, ipsa colat.'

ll. 773, 774. ἀλλα, τᾷδε, adverbs of motion = *alio*, *huc*. δορυσσύητα, acc. of δορυσσύης. The gen. pl. δορυσσύητων occurs in Soph. *Ai.* 1186.

ll. 775, 776. ἀρετᾷ, dat. *causae* (W.), 'for my own merit's sake.' οὐ δίκαιός εἰμι, personal construction, as in l. 142, 'I do not deserve.'

l. 777. πολύθυστος = πολλῶν θυσιῶν, *multis cum sacris peractus honos* (Pfl.). The great festival of the Panathenaea is alluded to.

ll. 778, 779. οὐδὲ . . . ἄμερα, a parenthesis, κραινόνται being understood with ἀοιδαί, etc. (l. 780). λάθει, 'pass unobserved,' i.e. without doing thee honour. The expression μνηῶν φθινὰς ἄμερα is difficult and obscure. The simplest way of taking it would be as

a general periphrasis for 'the waning months,' but the singular *ἡμέρα* seems to point to something more definite than this. There was an older interpretation, which identified *φθινὰς ἡμέρα* with a festival of Pallas, held on the third of every month and called *τριτόμηνος*. In that case no particular stress must be laid upon *φθινὰς*, which would be merely 'the passing day,' or 'the day in its course,' and the allusion in the single word *ἡμέρα* would be understood by every Athenian. [There is at all events no reason to suppose any reference to *μηνὸς φθίνοντος*, i.e. one of the last ten days of the month.]

Il. 781-783. *ἔχθρῳ*, the Acropolis. Compare *Παλλάδος ἐπ' ἔχθρῳ* Ion 12. *ὑπό*, 'to the beat of;,' *ὑπό* is used of a musical accompaniment to the voice, as *ὑπ' αὐλοῦ*, *ὑπὸ σάλπιγγος*, etc. *παρθένων*, adj. Cp. Il. 699, 753.

Il. 784-801. SERVANT (from the field). 'Hear my good news! we have won the day.' ALCMENA 'For this thou shalt go free. But is Iolaus alive?' SERV. 'Ay, and hath wrought deeds of might, with his strength renewed.' ALC. 'Tell us all.' SERV. 'You shall hear. The battle was set in array, host against host. Then Hyllus stood forth in the midst and cried aloud: "Argive stranger, why spend we our strength? one man's life suffices: meet me then alone, and thus decide the issue." The armies gave assent, but Eurystheus, craven of soul, declined the challenge. Hyllus then retired; victims were offered, and either host made ready for the conflict. Then arose the clang of arms, shouts of men and the cry of battle. Each side in turn prevailed; at last the Argives turned and fled. Then Iolaus, mounting a car, pursued after Eurystheus, praying the while to Zeus and Hebe to renew his youth. And lo! a wondrous sight: upon his chariot-yoke shone two bright meteors, and Iolaus stood forth to view vigorous and young. Soon, at Sciron's crags, he took Eurystheus captive, and even now he comes bringing him bound to thee. Thus are the mighty fallen in their pride!' ALC. 'Zeus, thou hast heard me, and now are we indeed free. Our inheritance is restored. But why did Iolaus spare his enemy?' SERV. 'For thy sake, that thou mightest take thy fill of vengeance. He is no willing captive.—Remember now thy promise.'

l. 785. *τῷδε*=*παρόντι*, 'here before you.' It is doubtful whether this servant is the *Ἰάλαον πένεστος* (l. 639) or not. What Alcmena says at ll. 788, 789, and the man's appeal to her to give him his liberty (l. 890), make it probable that he was one of her own slaves.

Il. 786, 787. For the custom of erecting trophies made out of

armour taken from the enemy Wecklein cites Soph. *Ant.* 143 *ἐλπιον Ζηνὶ τροπαίῳ πάγχυαλκα τέλη*. In primitive times the arms were hung upon a tree, from which the branches had been lopped off. See description in Virgil *A.* 11. 5 beginning, 'Ingentem quercum, decisis undique ramis, Constituit tumulo, fulgentiaque induit arma, Mezenti ducis exuvias, tibi, magne, tropaeum Bellipotens.'

Il. 788-789. *διήλασεν*, etc., lit. 'has brought you through to gain your liberty' (sc. *ῥάσσει*), i.e. 'has wrought your liberty.'

l. 790. *συμφορὰς*, i.e. her anxiety as to the fate of her friends.

l. 791. *φόβος* . . . *εἰ*, 'fear, whether,' i.e. 'as to their being alive' = *μή οὐ ζῶσι*. See on l. 655, and compare *Andr.* 61 *φόβῳ μὲν εἴ τις δεσποτῶν αἰσθήσεται*. With *οὗς ἐγὼ θέλω* sc. *ζῆν*.

l. 792. *μέγιστον*, adv. as in l. 597. Compare *μέγ' ἀρίστα* Alc. 758, *μέγα σεμνή* *Iph. T.* 1498. Sometimes we find a double superl. as *μέγιστον ἐχθίστη* *Med.* 1323.

l. 794. *πράξας*, either 'having fared,' or 'having performed' glorious deeds of valour. *ἐκ θεῶν*, *deorum auxilio*, as in l. 587.

l. 796. *ἐκ γέροντος*, compare *ἐξ εὐνυχοῦς* l. 939, also l. 603 n. So *ex* in Latin, as 'di ex hominibus facti' Cic. *de Rep.* 2. 10; also *de*, as 'fies de consule rhetor' Juv. *Sat.* 7. 198. For the pleonasm *αὐθις* *αὖ* see on l. 487.

Il. 797, 798. *εὐτυχῇ* is emphatic, with *φίλων* in close connexion. *μάχης ἀγῶνα* is really a single term = *μάχην*, hence the double genitive is less observable.

Il. 800, 801. There is a slight confusion here. Having begun with *ἀλλήλοισι* the messenger should have said *ἀντέταξαν*, i.e. 'the two armies set in array,' etc. But desiring to include himself in his report as one of the combatants he uses the 1st person *ἀντετάξαμεν* instead. We might translate, 'when we had marshalled our respective hosts,' i.e. *ἡμεῖς καὶ οἱ Ἀργεῖοι*. *κατὰ στόμα*, 'face to face,' as in *Rhes.* 409.

l. 802. *ἐκβὰς πόδα*. See on l. 168 and compare *πόδα πεζέων* Alc. 869.

l. 805. *τί οὐκ*, 'why don't we' = an emphatic imperative 'let us;' compare Latin *quid* with pres. ind. *εἰάσαμεν*, 'leave alone,' i.e. refrain from harassing by war. The aor. has a present force; compare Aesch. *Prom.* 766 *τί οὐκ . . . ἐρριψ' ἐμαντήν*; So 'cur non . . . *consedimus*' Virg. *E.* 5. 4.

l. 807. *ἄνδρός*, 'one man,' viz. Eurystheus, instead of a host. *ἀλλά* = 'nay but' in protestations, Lat. *at*. *ἄγου*, middle = 'tecum abduc' (Elms.).

ll. 811, 812. ἐπήνεσε, 'assented' (saying), etc., but the sense of λέγων is included in the verb. εἰς, 'for' or 'with a view to,' indicating the result, viz. 'to secure a release from their troubles, preserving (at the same time) their reputation for valour.'

ll. 813-815. οὔτε negatives the verb ἐτόλμησε as well as the participle αἰδεσθῆναι, = 'he felt no shame, etc., nor did he venture.' For the meaning of αἰδώς and its derivatives see l. 6 n.

l. 816. εἶτα, indignant, 'after (such conduct as) this.' τοιοῦτος, 'such as I have said,' i.e. a coward.

ll. 821, 822. οὐκ ἐμέλλον, parenthetical, = 'without delay.' Compare l. 132 n. The phrase βρότειον λαίμῳ recurs in *Iph. A.* 1084. Here the plural λαίμων is remarkable, if the reference is to the sacrifice of Macaria; and yet no other human victim could well have been offered. There are obvious reasons why the messenger should not divert the attention of the hearers from his narrative by the mention of her name, but the poet would seem to have forgotten the promise Demophon had made to her (l. 567), that she should die 'in the arms of women, not of men,' when he represents her as dying on the field of battle. Altogether there is a difficulty, if the reading βροτείων is the right one. (See Crit. Appendix.) οὔριον, to secure a prosperous issue. So in *Hel.* 1588 αἵματος ἀπορροαὶ οὔριαι, i.e. as an omen of success.

ll. 823, 824. The contest shows that the first οἱ refers to the chieftains and officers of rank, the second οἱ to the rest of the troops. ὑπ' ἀσπίδων πλευραῖς = 'under the protection of their shields,' but there is a sort of play upon words in πλευραῖς and πλευρά.

l. 825. τόν here has a generalising force, where we use the indefinite article, 'as a highborn chieftain should.'

ll. 826, 827. τῇ τε βοσκόσῃ, etc., 'the land that feeds you and that gave you birth.' The country is viewed under two different aspects, as the 'nurse' and the 'mother'; hence the article is repeated. Compare l. 1015. τινά, 'a man,' i.e. every man of you. Mark the calm dignity of this address, in contrast with the nervous anxiety of Eurystheus about his Argives. This again is meant for the glorification of Athens.

ll. 828, 829. θέλειν, 'to choose,' or 'consent.' Θέλω is stronger than βούλομαι, inasmuch as it implies the power of effecting one's purpose, whereas βούλομαι merely expresses a desire. The two verbs are distinguished in *Alc.* 281 λέγει θέλω σοι πρὶν θανεῖν ἢ βούλομαι. Alcestis could of course state her wishes, but could not ensure their being carried out after her death. For Argos and Mycenae see on l. 187.

l. 830. With ἐσήμηνε understand, as usual, ὁ σαλπικῆς. ὄρθιον, 'loud and clear;' hence ὄρθιος νόμος, or ὄρθιος alone, used of martial music. Τυρσηνικὴ σάλπιγξ, also in *Phoen.* 1377, Aesch. *Eum.* 537, the long straight trumpet (*tuba*), said to have been invented by the Etruscans. In *Soph. Ai.* 17 it is called κῶδων from its bell-shaped mouth. Compare 'Tyrrhenus tubae clangor' *Virg. A.* 8. 526.

l. 832. αὐχεῖς, 'do you think,' as in l. 931. Compare l. 333. πάταγον, etc., compare *Ar. Ach.* 539 πάταγος ἦν τῶν ἀσπίδων.

l. 834. πίτυλος, 'rush,' or 'onset' (*impetus*). The word is originally used of the plash of oars, hence of any quick movement or sudden stroke. Compare *Iph. T.* 307. For meanings see Lexicon. The derivation is uncertain.

l. 836. ἐπαλλαχθεῖς, 'interlaced' (P.). All commentators cite *Virg. A.* 10. 361 'haeret pede pes densusque viro vir.' Compare also *Hom. Il.* 13. 131 ἀσπίς ἀρ' ἀσπίδ' ἐρείδε, κόρυς κόρυν, ἀνέρα δ' ἀνῆρ.

l. 838. ἦν, 'were heard.' δύο, i.e. on both sides.

l. 839, 840. Ἀθήνας, sc. οἰκοῦντες, from σπείροντες, which properly applies only to γῆν, 'the soil;' an instance of zeugma. Compare l. 311 n. γῆν is generally, if not always, masculine (from γῆς) in Attic Greek. Compare τοῖσδε γῆας *Hel.* 89, οἱ δὲ πλησίοι γῆαι *Soph. Oed. Col.* 58. ἀρήξετε, *arcebitis*. For the construction compare *Med.* 1275 ἀρήξαι φόνον δοκεῖ μοι τέκνοις.

l. 845. ἐμβήσῃ νιν δίφρον. For the double accusative compare *Cycl.* 466 καὶ σὲ καὶ φίλους . . . κοῖλον ἐμβήσας σκάφος (W.).

l. 847. ἐπεῖχε, either 'directed (his car),' or intransitive, 'pursued after' (*instabat*), as in *Bacch.* 1131 ὄχλος τε πᾶς ἐπεῖχε.

l. 848. δεῦρο, etc., 'thus far (I speak) as an eye-witness.'

l. 849. Pallene was a township of Attica, lying east of Athens, in the direction of Marathon. The goddess Athene had a temple there (*Hdt.* 1. 62).

l. 852. ἀποτίσασθαι, with double accusative as in l. 882, 'to exact penalty from,' i.e. 'wreak vengeance on the foe.'

l. 855. λυγαίω, 'dark,' 'shadowy.' See λύγη in Lexicon, and compare *Iph. T.* 110 νυκτὸς ὄμμα λυγαίας, 'the eye of darksome night.' The bright light of the 'stars' (or meteors) in front threw the car into shade.

l. 858. τύπον, 'outline,' showing the muscular strength of his arms.

l. 860. The 'Scironian rocks' (so named from the famous robber Sciron, whom Theseus slew) were on the confines of Attica and Megara. Apollodorus relates that Iolaus killed Eurystheus here and

brought his dead body to Alcmena. For the purposes of the play Euripides has departed from this form of the legend. See ll. 1026-1044, and Introduction p. 6.

ll. 861, 862. ἀκροθίνιον, 'as a trophy,' properly 'first-fruits,' hence the choicest part of the spoil. It will be observed that Iolaus does not after all appear in person; his absence is accounted for in l. 936.

ll. 864-866. λαμπρὰ κηρύσσει, 'proclaims aloud.' The saying which Solon is said to have uttered before Croesus, 'that no man is to be pronounced happy before his death,' is well known. See also the opening lines of Soph. *Trachiniae* 2, 3 οὐκ ἂν αἰὼν' ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις οὐτ' εἰ χρηστός, οὐτ' εἰ πῶς κακός.

ll. 867, 868. τροπαεῖ, 'causing defeat' of the enemy, hence 'giver of victory.' Compare l. 937. φόβου with ἐλευθερον, 'day of deliverance from fear.'

l. 869. ἐπισκέψω, 'hast regarded' or 'looked upon' with favouring eye; said of a deity. So in Latin *invisere*, as in Virg. *G.* i. 25 'urbesne *invisere*, Caesar, terrarumque velis curam.'

l. 871. οὐ δοκοῦσα, 'though I never thought,' i.e. till this moment, as the imperf. participle shows. Compare l. 897.

l. 874. κακῶς δλουμένου, a sort of imprecation, almost amounting to a threat. It is rather forcible than dignified, and better suited to comedy or a 'satyric' play (compare *Cyclops* 473) than to tragedy.

l. 876. κλήρους, 'your allotted portion,' in reference to the division of Peloponnesus among the Heracleidae by lot after their return thither.

l. 879. κεύθων, 'having in his mind.' See on l. 762. σοφόν, 'subtle project.' Compare l. 558.

ll. 881, 882. παρ' ἡμῖν, *nostro judicio*. See l. 370 n. For construction of ἀποτίσασθαι see on l. 852.

l. 883. προτιμῶν, sc. ἐφέλαστο, 'from a regard to your interests' or 'pleasure.' Compare κακῶν οὐδὲν προτιμῶν *Alc.* 762, 'nought regarding our misfortunes.'

l. 884. The καί, connecting two participles referring to different persons, is a little awkward. Paley suggests τῇ, supposing the καί to have been substituted when the reading was κρατοῦντα.

l. 886. The subject of ἐβούλετο is of course Eurystheus, though that of the preceding verb ἔξυψε was Iolaus.

ll. 888-890. μοι, the dat. *ethicus* = *precor*. δέϊπας, compare l. 788. ἐλευθερώσειν, explanatory infin., 'that you would set me free,' or get Hyllus to do so, if the servant be his. See note on l. 785.

ll. 892-927. CHORUS. 'Pleasant are the dance and song and the

grace of Aphrodite; sweet also to joy in the prosperity of friends, whose fortune Time hath changed. Athens, thou art righteous and ever hast feared the gods. This is thy glory; let no man wrest it from thee. Thy son, Alcmena, is in heaven, with Hebe for his bride. Once Athene was his helper; her people now have saved his children and quelled the tyrant's pride.'

ll. 892-895. The metre is again chiefly 'glyconic' (see on ll. 353, 748); the first line is an iambic trimeter 'catalectic,' i.e. having five and a half instead of six feet.

ἡδύς, sc. ἐστί. εἰ with opt. = 'whenever,' εἴη being understood with λωτοῦ χάρις from the following line, 'whenever the flute's clear-toned music graces the banquet.' εἰνί, Epic. form, as in *Hipp.* 734, also εἰν is read in *Alc.* 436, and by some editors in *Alc.* 233. The lotus was an African tree from which flutes were made, hence Λίβυν λωτὸν *Hel.* 170, Λίβυν αὐλὸν *Alc.* 346.

ll. 895-897. For ἄρα = 'it seems' see on l. 65. οὐ δοκοῦντων, sc. εὐτυχῆσειν, and compare l. 871 n. [But Elmsley renders it 'who were held in no esteem.' Compare ἐκ τῶν δοκούντων *Hec.* 295.]

l. 899. τελεσιδωτέρα, 'that bringeth things to pass.' The same as Μοῖρα τελεσφόρος *Aesch. Prom.* 520. Compare τελεσφόρος *Δίκη* Soph. *Ai.* 1390 (Pfl.).

l. 900. The god Κρόνος (*Saturnus*) was identified with χρόνος, 'Time,' hence Αἰών, 'Age' or *duration* of time is said to be his offspring. Buttman cites Cic. *de Nat. Deor.* 2. 25 'Κρόνος dicitur qui est idem χρόνος.' Cp. also *Suppl.* 787 χρόνος παλαιὸς πατὴρ ἡμερῶν (W.).

ll. 901, 902. ὁδόν, 'course' of conduct. δίκαιον is fem. as in *Iph. T.* 1202. Euripides has several adjectives, especially those in -aios (also ῥάδιος, δηλός, etc.) with two terminations only. τῶδε is explained by τιμῶν θεοῦς following. ἀφελέσθαι, 'take from thee.' θεοῦς is a monosyllable, so θεός in l. 907 (pronounced as *thýds*).

ll. 903, 904. μή, 'that thou dost not' do so. ἐλαύνει contains a metaphor from a racing chariot, 'driving near' the goal. Compare *Bacch.* 853 ἔξω δ' ἐλαύνων τοῦ φρονεῖν.

ll. 907-909. παραγγέλλει, 'announces,' i.e. his approval of those that honour him. παραιρῶν, 'taking off from,' 'curtailing the pride,' etc. = κολοῦναι: compare *Hdt.* 7. 10 φιλεί γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι, 'the deity loves to bring low everything that exalts itself.' For the thought compare l. 388 n.

l. 910. ἔστιν, emphatic by its accent = 'lives.' See l. 29 n.

βεβακώς, either 'gone' from earth or 'having set foot in heaven.' Compare γαῖ', ἐν ᾗ βεβήκαμεν l. 62.

ll. 912-914. φεύγει λόγον, impersonal, = 'it is incredible.' πυρὸς . . . δαιοθείς, in allusion to the death of Heracles on Mt. Oeta, related in Soph. *Trach.* 1191, etc.

ll. 915, 916. χροῖζει, 'presses.' See Lexicon. χρυσέαν, with short υ, as in *Iph. T.* 1253 and in a dozen other instances.

ll. 917, 918. δισσοῦς, i.e. Heracles and Hebe, who was a daughter of Zeus. Compare Hom. *Od.* 11. 602 ἔχει καλλίσφυρον Ἥβην, | παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπέδιλον. ἡξίωσας, 'hast honoured.'

l. 919. The exact rendering is doubtful, but the general sense seems to be that in human affairs we commonly find coincidences or correspondence; thus Athene once helped Heracles and now helps his children. συμφέρεται therefore = *congruunt, consentiunt*. Observe that τὰ πολλά means 'most things,' i.e. 'generally,' not 'many things,' i.e. 'often,' which would be πολλά alone.

ll. 920, 921. Athene is represented as having aided Heracles in several of his labours against the machinations of Hera. See Hom. *Il.* 8. 362.

ll. 923-925. κείνας, sc. θεάς. ἔσχε, 'hath restrained,' usually κάτεσχεν. πρό, 'before,' since Eurystheus preferred violence to the claims of justice.

ll. 928-982. MESSENGER (to ALCMENA). 'See, I bring thee Eurystheus captive, him that boasted to destroy Athens; but the gods willed otherwise. Hyllus and Iolaus sent me hither, to gladden thy heart with the sight.' ALCMENA. 'Art thou here, vanquished at last, mine enemy? Darest thou look me in the face, who erst didst harass my son with painful toils and now persecutest his children and me from land to land? But thou hast found a people who fear thee not, and soon shalt thou die ingloriously.' MESS. 'A captured enemy thou must not kill. Our lords will not suffer it.' ALC. 'Why must I not? doth Hyllus consent?' MESS. 'He will obey the law.' ALC. 'Eurystheus shall surely die.' MESS. 'It is too late: no one may slay him now.' ALC. 'I will do it. Call me what names you will, he shall not escape me.'

l. 929. σοι, ethic dative = 'so please you.'

ll. 930, 931. οὐχ ἦσσαν, sc. ἀελπτον. ἡῦχει, 'thought,' as in l. 832. χείρας, acc. of motion without preposition. Compare l. 393.

l. 932. πολυτόνῳ σὺν ἀσπίδι, with his vast 'toiling host.' The force of this epithet is increased by contrast with the result, which

proved all this labour to be in vain. ἀσπίδι is collective = *δολίταις*, like αἰχμήν in l. 275.

l. 933. πολὺ goes with μείζον, 'far more.' τῆς δίκης, 'than he had a right to do,' or 'was warranted in doing.'

l. 936. μὲν οὖν. Here and in l. 942 each particle has its separate force. The μὲν emphasises ἄλλος and is answered by δέ in l. 938; the οὖν = 'you must know,' continuing the narrative. Distinguish this from the combination μὲν οὖν = 'nay rather.'

l. 937. For τροπαίου compare l. 867 n. καλλίνικον, 'for this glorious victory.' Compare τὸν καλλίνικον στεφανὸν Ἰλίου, 'the fair crown (prize) of victory over Troy,' *Iph. T.* 12. So in *Phoen.* 1250 Polynices is encouraged Ζηνὸς ὀρθῶσαι βρέτας τροπαίων before his duel with Eteocles. ἵστασαν, 'were setting up' when I left them. See l. 787.

ll. 939, 940. ἐξ εὐτυχούς, 'after prosperity,' lit. 'from (being) prosperous.' Compare ἐκ γέροντος l. 796 n. Contrast the nobler sentiment of Odysseus towards his fallen enemy in Soph. *Al.* 121

ἔποικτείρω δένιν

δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ.

'I pity him, in his utter misery, though he is my enemy.'

But by the Greeks generally revenge was counted as a virtue.

ll. 941, 942. ὦ μῖσος. See on l. 52. For μὲν οὖν see note on l. 936.

ll. 946, 947. τὸν ὄνθ' ὅπου ὅτι, generally an euphemism for 'being dead.' So Admetus says of Alcestis κείνην, ὑποπέρ ἔστι, τιμᾶσθαι χρέων *Alc.* 1092. But, as Paley observes, Alcmena had already expressed her belief (l. 872) that Heracles was now in heaven. ἡξίωσας, 'thought proper,' as in l. 18.

ll. 949, 950. κατήγαγες, 'brought him down,' by ordering him to go, hence = 'sent him down.' The δέ which ought to connect this verb with ἐπεμπες is omitted by what is called *asyndeton*. Perhaps this is intended to mark Alcmena's excitement. ὕδρας λέοντάς τε, plural of exaggeration, the allusion being to the Nemean lion and the Lernean hydra, in the 1st and 2nd labours of Heracles. So in *Iph. T.* 1359 ξάνα καὶ θνητόλους is said of one image and one priestess. λέγων = *κελεύων*, 'bidding him.' ἐπεμπες, imperf. of repeated action, 'didst send once and again.'

l. 955. ἱκέτας . . . καθημένους, compare l. 33 n.

l. 959. κερδανείς ἅπαντα, i.e. in dying only *once*. χρή, not χρήν, which would mean 'you ought to have died,' since his death has yet to be accomplished. Compare χρήν l. 112 with χρή l. 491; also see ll. 968, 969.

ll. 962, 963. ἄλλως, *frustra*, as in l. 704. For μή after εἶργει, a verb implying a negative, see on l. 507, also l. 663.

l. 966. For the feeling and custom of the Greeks on this subject Pflugk quotes Thuc. 3. 58 ὅτι ἐκόντας τε ἐλάβετε καὶ χεῖρας προῖσχο- μένους· ὁ δὲ νόμος τοῖς Ἕλλησι μὴ κτείνειν τούτους.

ll. 968, 969. For χρῆν see above on l. 959. οἶμαι, ironical = 'I suppose you would have had him disobey the law of the land.' ἐπιστήσαι is usually 'distrust,' here 'disobey.' So ἀπιστεῖν *Ion* 557, τοῖς ἀπιστοῦσιν *Soph. Ant.* 219, ἀπιστος, 'disobedient,' *Iph. T.* 1477. ξῆν μηδὲ φῶς ὄραν, a common pleonasm; see l. 531 n. This is from *Hom. Od.* 4. 539.

l. 970. τότε ἡδικήθη, 'it was then that he was wronged,' i.e. by not finding an honourable death on the field of battle, instead of being reserved for a shameful one (κακῶς l. 958) at the hands of Alcmena. The messenger contends that Eurystheus, having escaped dying at the proper time, cannot fairly be sacrificed now. Eurystheus himself adopts the same line of argument in l. 1008.

l. 971. ἐν καλῷ = καλόν. Similar phrases are ἐν τάχει, ἐν ἀσφαλεί, etc. Compare ἐν εὐμαρεί = εὐμαρές, 'easy,' *Hel.* 1227.

l. 972. ἂν κατακταίνωι, a variety of expression for the simple fut. (ἐξαιρήσεται l. 977). Compare *Soph. Ant.* 912 οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.

l. 973. τινά, 'somebody,' i.e. of some consequence, contradicting the messenger's assertion οὐκ ἔστιν ὅστις. Compare *ζῆτω τις εἶναι Ion* 596.

l. 978. τήν has a demonstrative force, implying an unenviable distinction, 'that audacious one,' or 'the overbold.' So τὸν προσ- τρόπιον l. 1015. Note that θέλη being in the subj. ἂν belongs to ὅστις, not to the verb as in l. 972, where it is in the optative mood.

l. 980. πεπράξεται, paulo post fut., 'shall find its accomplish- ment.'

l. 981. καί = 'and yet.' The Chorus desire to be lenient to Alcmena in her wrath, according to the rule laid down in *Hor. A. P.* 197 'et regat iratos et amet pacare tumentes.'

ll. 983-1055. EURYSTHEUS. 'I will not crave my life of thee. Not of my own will came this quarrel with my kinsmen; Hera was the cause. But when our enmity was avowed, knowing that Heracles was strong, for my own safety I devised every means to crush him and his children after him, my deadliest foes. What else in my place wouldst thou have done? 'Twere impious to slay me now: this city hath acquitted me, fearing the gods.—But for myself

I care not whether I live or die.' CHORUS. 'Release him, Alcmena; Athens will have it so.' ALC. 'What if he be slain, and Athens still obeyed.' CHO. 'How can this be?' ALC. 'I will kill him, and surrender his corpse; so shall I and the state be satisfied.' EUR. 'Slay me; I ask no quarter. But in gratitude to Athens I declare this oracle of Phoebus. Bury me here by Athene's shrine; then will I ever befriend this city and hurt the descendants of these children, when they invade this land. Why then, knowing this, came I hither? Trusting that Hera would stand by me—Offer me no libations; these shall feel my vengeance, and my death shall be at once your benefit and their bane.' ALC. 'Therefore slay him with all speed; so shall your city prosper. Bear him hence to his doom.' CHORUS. 'So let it be: we at least are guiltless.'

l. 983. ἴσθι θωπεύσοντα. This line compared with l. 987 (ἦδη γεγάς) supplies a good illustration of the construction of εἰδέναι with the participle, explained in the note on l. 597.

l. 985. δειλίαν ὀφλεῖν τινα, 'to incur some imputation of cowardice.' For the phrase see ὀφλισκάνω in *Lexicon*, and compare μωρίαν ὀφλισκάνεις *Alc.* 1093. The full expression 'to owe the penalty (δίκην) for a crime' was shortened into 'owe the crime' itself.

ll. 987, 988. ἦδη, this, not ἦδεν, is the true Attic form of the 1st person of the pluperf., as attested by the best authorities. So κεχήνη, ἀκηγήνη, ἐπεπόνθη, etc., in *Aristophanes*. In the few instances where ἦδεν occurs in the texts (e.g. *Tro.* 655, *Soph. El.* 1185, etc.) ἦδη should be restored (*Rutherford, New Phrynichus*, pp. 235-237). αὐτανέψιος, compare l. 211. Eurystheus and Alcmena were grandchildren of Perseus on the father's side and of Pelops on the mother's side. Heracles also (through Alcmena) was descended from Perseus, whose son Sthenelus was the father of Eurystheus (l. 361).

l. 990. For Hera's part in the transaction see *Class. Dict.* s.v. HERCULES. νόσον, cognate acc. with κάμνειν, almost = 'madness,' in reference to his violent hatred of Heracles.

l. 992. ἀγωνιούμενος, 'that I must (was fated to) undergo this conflict of mind.' Eurystheus in strong terms professes his reluctance in dealing thus with Heracles, but there is nothing in the legend itself to support the assertion.

ll. 993, 994. σοφιστῆς πημάτων, 'deviser of pains,' i.e. the 'labours' imposed on Heracles. νυκτὶ συνθακῶν, 'holding converse' or 'communing with night.' Pflugk cites the proverb ἐν νυκτὶ βουλῇ.

l. 996. συνοικοῖην, 'dwell with,' as a husband with a wife, = 'be wedded to.' Compare ἀχθος ᾧ ξυνοικεῖ *Soph. Phil.* 1168. So *Tennyson*

In *Mem.* 58 'O sorrow, wilt thou live with me, No casual mistress, but a wife?'

l. 997. οὐκ ἀριθμόν, also in *Troad.* 476, 'no mere cipher' (P.). Compare *Hor. Epist.* 1. 2. 27 'nos numerus sumus,' i.e. of no account.

ll. 998, 999. καὶ ὧν = καίπερ ὧν, 'though he is.' But the following ὧν = 'because he is.' For ἀκούειν = 'be spoken of,' compare l. 718 n.

l. 1002. ἐχθρὰν πατρῶν, 'heritage of enmity' or 'hereditary feud.' According to Hermann πατρῶα = *quae a patre veniunt*. πάντα κινήσαι πέτρων is the familiar saying 'to leave no stone unturned.' Its origin may be explained by another proverb (alluded to in *Ar. Thesm.* 530) ὑπὸ παντὶ λίθῳ σκορπίος ἐστί.

ll. 1003, 1004. Note the present participles indicating the attempt to slay, etc. Compare ll. 20, 79. The imperf. ἐγίγνετο is either 'continued secure' or 'was likely to prove secure,' = ἐμελλε γενήσεσθαι (W.).

ll. 1005-1008. οὐκ οὖν, ironical, 'I suppose you would not.' [Or οὐκοῦν, with note of interrogation after Ἄργος, 'would you not?'] See on l. 255.] For the double ἄν compare ll. 415, 721 n. ἡλαινεν ἄν, 'would have been persecuting.' σωφρόνως, 'forbearingly.' οὕτιν ἂν πίθοις, 'you won't make anyone believe that' (P.).

l. 1009. τότε, i.e. on the field of battle; see l. 970.

l. 1011. οὐχ ἄγνός εἰμι, personal construction (compare l. 143 n.), lit. 'I am not pure (without ban) to my slayer when I am dead;' i.e. my death will bring a curse upon him who kills me.

ll. 1012, 1013. ἀφῆκε σωφρονούσα, etc., 'showed her wisdom in letting me go, in that she regarded,' etc. Here as in l. 111 the participle is the important word in the sentence. τὸν θεόν = religious duties generally. ἐμῆς, objective, 'animosity against me.' Compare νείκος τὸ σὺν, 'my quarrel with you,' *Hel.* 1236; πένθος τὸ σὺν, 'my mourning for you,' *Alc.* 336.

l. 1014. ἀντήκουσας, 'you have had your answer.'

l. 1015. τὸν προστρόπαιον, etc. For the article see on l. 978. The meaning probably is 'you must call me the avenger and at the same time the noble hero.' That is, 'if you kill me, I shall visit you with a curse (l. 1011), while you must admit my heroism in thus meeting my fate.' See Paley's note. [Pflugk renders it 'vel improbum vel fortem,' taking προστρόπαιον in its usual sense of 'guilty,' but this is hardly so good.]

l. 1023. τοῖς μετελθοῦσιν, 'who come to fetch it.' φίλων is the partitive gen., 'those of his friends who,' etc.

l. 1024. τὸ γὰρ σῶμα, etc., 'for as regards his body I will not be

faithless to' or 'disappoint the state.' Or 'disobey' as in l. 968. By this nominal compliance Alcmena evades the difficulty; see l. 1020.

l. 1026. πτόλιν, this Epic form occurs *metri gratia*, in about a dozen other passages in Euripides. Here it is a correction.

ll. 1027-1029. κατηδέσθη. See note on αἰδοί l. 6, also ll. 43, 813, and compare *Ion* 179 κτείνειν δ' ὑμᾶς αἰδοῦμαι. With δωρήσομαι, etc., compare the construction of *donare*, 'to present,' with the accusative and ablative. This oracle seems to be an invention on the part of the poet. For the Athenian love of oracles see on l. 404. δοκεῖν, sc. ὥστε.

l. 1031. πάρουθε, 'in front of.' The goddess is put for her temple, compare l. 440. For the Pallenian Athene see l. 849 n.

ll. 1032, 1033. σοί, i.e. the people of Attica. σωτήριος as in l. 402. μέτοικος, 'an alien corpse.' The idea is taken from the μέτοικοι, or 'resident aliens,' who had a recognised position at Athens (see *Lexicon*). Paley refers to *Rhesus* 415, where the burial of bodies in a foreign land is said to be πίστις οὐ σμικρὰ πόλει, i.e. a security to their adopted country against harm.

ll. 1034-1036. The allusion is to the invasion of Attica by the Peloponnesian descendants of the Heracleidae, here represented as an act of ingratitude for the favour now conferred upon them. See Introduction, p. 4. χερί = *manu*, as in l. 337.

l. 1037. προύστητε, 'ye are patrons' (*προσάται*), see on l. 306. πῶς οὖν, 'how then (you may ask).'

l. 1040. Note the use of οὐκ instead of μή with the infin. After verbs of saying and thinking οὐ is often used to emphasise the fact stated, the infinitive clause being equivalent to one with ὅτι and a direct mood (ὅτι οὐκ ἂν προδοίη). Compare *Soph. Ant.* 377 πῶς εἰδὼς ἀντιλογήσω τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην; = ὅτι οὐκ ἐστί παῖς, *ib.* 755 εἶπον ἂν σ' οὐκ εὖ φρονεῖν = ὅτι οὐκ εὖ φρονεῖς.

l. 1041. στάζει strictly belongs to αἶμα only, and some similar word, such as σπείσῃς, must be supplied with χοάς, 'libations.'

l. 1042. ἀντὶ τῶνδε, 'in return for their treatment of me.' νόστον, 'journey' hither as invaders of this land (see on l. 1034), or 'return home,' as in *Suppl.* 1208 φόβον γὰρ αὐτοῖς... θήσει καὶ κακὸν νόστον πάλιν.

ll. 1045, 1046. εἰ, 'if,' as is the case = 'since,' ἐστί being understood. τοῖς ἐξ ὑμῶν, 'your descendants.'

ll. 1050, 1051. κυσὶ δοῦναι. Contrast l. 1023. Either Alcmena in her lust for vengeance forgets this promise of hers, or Euripides himself forgot what he had made her say. For ὅπως after verbs of ex-

pectation, fearing, etc., see on l. 248. ἐλπίσῃς is of course said to Eurystheus.

ll. 1054, 1055. τὰ ἐξ ἡμῶν, lit. 'what proceeds from us,' i.e. 'our conduct' (P.). καθαρῶς = καθαρά (compare ἔσται καλῶς l. 369), 'without stain of guilt' to Demophon and Acamas, since Alcmena alone was responsible for his death.

The Chorus file off by the *parodos* on the right; Eurystheus (as *protagonistes*) by the right-hand door, Alcmena (as *deuteronistes*) by the door on the left.

CRITICAL APPENDIX.

This is merely a brief commentary on some of the more important various readings and corrections given in the footnotes to the text. An account of the MSS. and principal editions of the play is appended to the Introduction.

- Line 21. The MS. reading προτιμῶν might possibly mean 'preferring,' i.e. 'making much of,' Argos, etc. But προτείνων is doubtless right. See note.
- l. 77. I have followed Pflugk in marking the omission of a line after this one, to correspond with l. 98. But the sense is complete, and the arrangement of *strophe* and *antistrophe* is elsewhere imperfect. Cp. ll. 90, 91, with 111-113.
- l. 103. If the MS. σέ be retained, it must refer to Copeus; i.e. 'You must not depart hence after laying violent hands on these suppliants.' Cp. l. 106.
- l. 116. The variant reading τόνδε would be inappropriate, as Demophon is not yet present. Also τις would have but little force here.
- l. 163. The text is uncertain, though θέῖς, as explained in the note, may stand. We seem however to require a verb in the indicative, meaning 'do you,' or 'will you maintain war?'
- l. 169. Professor Jebb, in the *Classical Review*, Vol. i. p. 196, suggests ἐρῶ τὸ λῴστον· ἐλπίδ' εὐρήσει μόνον, 'I will state the best (that is to be said for you); you will find hope, and nothing more.'
- l. 197. Some read κρανοῦσι, 'confirm,' from a suggestion by Elmsley, afterwards withdrawn in favour of the original κρίνουσι. The future κρивоῦσι is due to Kirchhoff.
- ll. 221, 222. Though the fact of these lines being repeated from ll. 97, 98 does not by itself disprove their genuineness, there is still some force in Paley's observation that if ll. 220-225 were omitted, the speeches of Iolaus would contain exactly the same number of lines each; an arrangement which both Euripides and Aeschylus have in several instances observed. See Preface to Paley's *Euripides*, Vol. ii. pp. xix-xxii.

HERACLEIDAE.

1. 223. From the unmetrical MS. reading *χωρίς ἐν τε πόλει καὶ* Hermann simply omits the *τε*, but the meaning he gives, 'besides being an evil in the state,' is questionable. Wecklein reads *χωρίς ἐν τε τῇ πόλει*, *privatim et publice*.
1. 245. Elmsley retains the old reading *ὀκνῶ* ('I am loath to surrender them') with a colon or period after *γαῖαν*. But *ὀκνῶ*, as in text, is generally accepted.
1. 255. Musgrave's reading, *οὐκοῦν ἐμοὶ τὸδ' αἰσχρόν, ἀλλ' οὐ σοὶ βλάβος* will mean 'Well, I admit the disgrace to myself, but then you will get no harm,' i.e. 'it will be all my doing, and no fault of yours.' This is less satisfactory than the text. Paley however observes that the MS. CT 'points to OT, and that *οὐ* has not unfrequently dropped out.' With this reading Demophon's reply will mean, 'But I say it is harm to me, if I let you take them.'
1. 367. Wecklein reads *βασιλεῦσι δείξας* in reference to l. 111. But the change is unnecessary.
1. 385. The MS. reading *τὰ πρὸς θεῶν* would refer to favourable omens obtained by sacrifice. But Iolaus could not be supposed to know this as a fact, nor if he did, would be likely to mention it to Demophon.
1. 393. The emendation of Stephanus, *τάδε* for *τόδε*, making *εἰς* govern *πέδια*, is unnecessary. See note on construction of *πέδια*.
1. 418. The other reading, *ἦν δὲ μὴ δράσω* is not so clear as that in the text, but might mean 'unless I act so as to satisfy both parties.'
1. 460. The alteration from the Aldine *καὶ τύχης* to *κἀτυχῆς*, 'even a hapless wight,' makes good sense, but is not needed. See note.
1. 461. *κέρδος*, the reading of Musurus, will mean, 'though we may gain some (present) advantage (by giving you up), still we shall be disgraced.'
1. 470. Elmsley substituted *λύμης* for *λύμας*, taking the latter for a Doric genitive sing. But the accusative is right (see note), and the plural, denoting repeated acts of contumely, has its proper force.
1. 541. Though the form *Ἡρακλῆος* may be doubtful (see note) Elmsley's *Ἡράκλειος* as a feminine adj. is open to objection. If any change is needed, Bothe's *Ἡρακλέους πέφυκας* seems best.
1. 573. The MS. *μοι = precor* is probably an error of the copyist, caused by the *μοι* at the end of the next line.
1. 614. *ἀντίαν* is an almost certain emendation for the MS. *ἀλήταν*, which does not metrically correspond with *ἀρετά* in the antistrophe, l. 625.
- ll. 684-690. Wecklein has re-arranged these lines, placing ll. 688-690

CRITICAL APPENDIX. LINES 223-1014.

- first (after l. 683), then ll. 685-687, and l. 684 last of all. The passage certainly gains force by juxtaposition of the two lines—
IOA. οὐδέις ἐμ' ἐχθρῶν προσβλέπων ἀνέξεται
ΘΕΡ. οὐκ ἔστ' ἐν ὄψει τραῦμα μὴ δρώσης χερὸς.
1. 743. Barnes' alteration of *οἶος* to *οἶος*, *solus*, is unnecessary (see note). This word is not used elsewhere by Euripides, and only once by Sophocles, in *Aias* 750.
1. 769. The MS. reading *ποτ' ἂν εἴτ' ἐμοῦ φανοῦνται* is of course corrupt. No emendation is certain; Dindorf's *ἥσσονες παρ' ἐμοὶ* ('in my judgment') *θεοί* is perhaps as good as the reading in the text. Some word such as *θεοί* or *δαίμονες* is at all events required.
1. 778. The other MS. reading, *κεῖθει* = 'is obscured,' 'is neglected,' has nearly equal authority to that of *λάθει* in text.
1. 788. Reiske's *διήνυσεν*, 'has accomplished,' comes to much the same thing as *διήλασεν* in the text; but this change seems unnecessary. See note.
1. 822. Paley's suggestion, *βοτείων*, 'of animals,' would remove some of the difficulty involved in *βοτείων*, but the adj. *βοτείος* does not appear to be in use anywhere.
1. 838. The MS. reading, *τοῦ κελεύσματος* is retained by Pflugk. If genuine, it could only mean 'the words of exhortation were,' but such a construction is more than doubtful.
1. 912. Elmsley's *φεύγω*, 'I reject,' for the impersonal *φεύγει*, is a needless alteration. See note.
1. 933. The Aldine reading *τύχης* would mean, 'than his fortune warranted,' as shewn by the result.
1. 962. Some think that a line spoken by the Messenger has dropped out after this one, to complete the single-lined dialogue (*στιχομυθία*). But this arrangement is not always strictly observed, e.g. in *Alc.* 818, *Hel.* 706.
1. 1014. The MS. *πρὸς* before *ᾧ* is obviously an addition to explain *ᾧ* in the sense of 'as regards what,' etc. An anapaest at the beginning of a line is avoided, except when contained in one word, or when there is a *disyllabic* preposition, as *ἐπὶ τοῖσδε* in *Alc.* 375.

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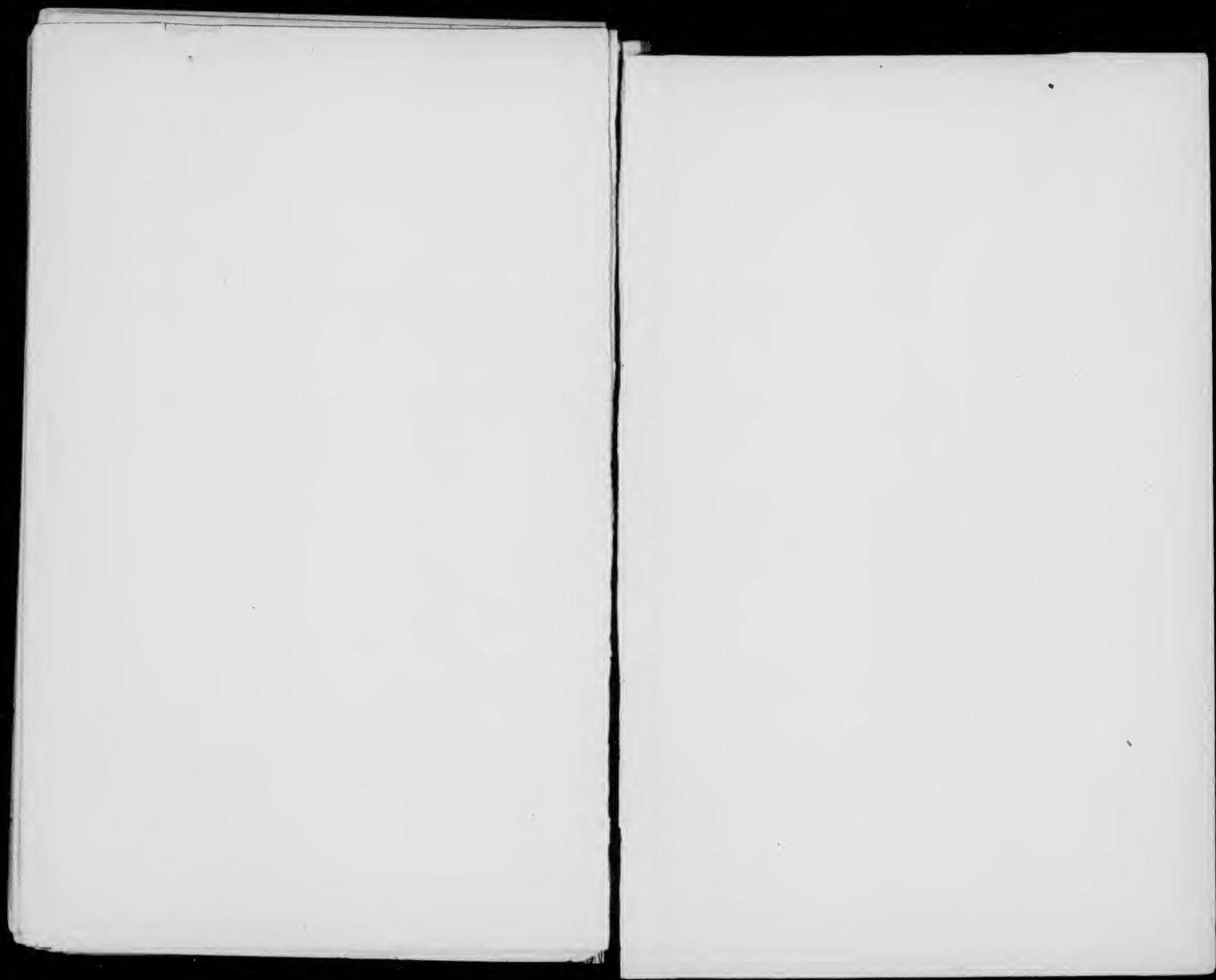
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